





RESERVE  
STORAGE

Division I

Section 7





# THE MISSIONARY HERALD

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*Asst. Editor*, FLORENCE S. FULLER

## INSTRUCTIONS TO THE FIRST MISSIONARIES

BY THE EDITOR

THE first secretary of the Board, Samuel Worcester, laid some solid foundations in foreign administration. In nothing was he better than in his advice to the new missionary. We quote here a few excerpts from his letters. The first is to Messrs. Judson, Hall, Newell, Nott, and Rice, who in 1812 were setting sail for India. It bears upon the ever present problem: the relation of the missionary to the government under which he lives abroad. The letter is dated Nov. 19, 1812:—

*"Every care should be used that the whole business of the Mission should be so conducted as to secure as far as possible their (the government's) protection and favor. . . . In the performance of the duties of the Mission you can have no occasion to intermeddle with political affairs."*

This sounds like a chapter out of the Board's Handbook today, though perhaps we would put it in crisper form; as, for example, "You are the guests of the government of the land of your choice; keep out of politics."

We quote also from Dr. Worcester's letter of instructions to the first party for Ceylon. It was addressed in 1815 to Messrs. Bardwell, Poor, Meigs, Richards, and Warren. The secretary had then had two years of correspondence with the field. He writes upon the relation of the missionary to the native people:—

*"You go to people whose customs and opinions, habits and manners are widely different from those to which you have been used; it will not only*

*comport with the spirit of your Mission, but be essential to its success, that as far as you can you conciliate their affection, their esteem, their confidence, and their respect."*

This is but another way of saying what we say today, "Identify yourselves with the people among whom you live."

Note again what the Board's first secretary has to say regarding the relation of the missionary to the native religions:—

*"When you behold the superstitions and abominations of the heathen, your spirits will doubtless be stirred within you and you will be jealous for your God and Saviour. But even then you will take heed that your zeal be according to knowledge. . . . It will be your business not vehemently to disclaim against their superstitions; but, in the meekness and gentleness of Christ, to bring them as directly as possible to the knowledge of the divine truth as it is in Jesus. It is the truth, the truth that is mighty through God. . . . So far as the truth has access the superstitions, the vices, and impurities of paganism will be removed."*

In substance this is the message of the foreign secretary today. Only perhaps he would state it in these terser terms, "Remember, you go not to destroy but to fulfill."

With regard to a missionary's colleagues in the field, this assumes always a large place in any secretary's advice to the recruit. It is so now; it was so at the very start. One

might wonder how the first secretary got the facts so early in his career did one not know that even missionaries are human. The gentle art of living together was a subject of study right from the very start. Dr. Worcester was not too presumptuous even in writing to American Board missionaries:—

*"My dear brethren, in regard to the station or stations to be occupied, as well as in regard to all questions and matters of common concern, it is expected that you will act with unanimity, meekly and quietly yielding individual opinion to the deliberate decision of the majority; certainly that you act with a regard each to the opinions and feelings of the rest, to the known desires and expectations of the Board, and to the essential interest of your sacred mission. . . ."*

*Have fervent charity among yourselves. Let there be no strife among you which of you shall be accounted the greatest."*

We wish that we could print more of these ancient yet modern instructions to the Board's first missionaries. It would be even more interesting to quote the instructions of the different periods of Board administration—such, for example, as those of Rufus Anderson to a young fellow named Cyrus Hamlin, just starting out for special work among the Oriental churches. We must content ourselves, however, with the few quotations above, and with the remark that surely the Board's administration abroad was established in wisdom and love: in a wisdom that has been justified of her children; in a love that has begotten love all over the world.

### The Science of Selection

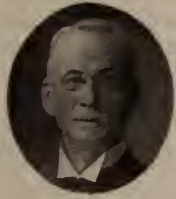
THE foreign missionary in most fields is no longer the dominant factor in the Christian movement. National leaders and national organizations are coming more and more into control of Christian work. As a result of this the foreign missionary of today goes to a more complex task than did the missionary of yesterday. The American Board is no longer primarily looking for men to go out and "take charge" of great stations, to serve there practically as bishops. There is still need of men of initiative and strong personality, to be sure, but for the most part we seek today for men who can work effectively, side by side with, and even under, national Christian leaders.

Other factors also have entered in to change the standard which the Board must set for its new missionary personnel. Oriental peoples are now filled with the nationalism which takes pride in its past traditions and achievements in religion, in philosophy, and in social organization. At

the same time Orientals by the thousands are graduating from American universities, and scores of these are going back to their own lands, bachelors of divinity and doctors of philosophy. Our missionaries must be at least on a par with these men in their own culture. They must also have a breadth of outlook and a spiritual life which will prepare them to cope with the present immensely complex and puzzling situations of the Orient. It is perfectly clear that in such a situation the Board's standards of choice in new missionaries must grow more exacting, both as to educational qualifications and as to Christian character and experience, than they have ever been before. The Orient of the vibrant, complex life of the times demands the very best that America can send. The Board is therefore justified in setting and maintaining the highest standard possible for the selection of its missionaries. Even greater care will have to be taken in the future. For a science of selection is developing.

### Shaowu's "Good Shepherd"

IN the last number of the *Missionary Herald* we gave an account of the celebration at Shaowu of the eightieth birthday (Chinese reckoning) of Dr. Joseph E. Walker, D.D.



DR. WALKER

We reported how the crowds of church folk, gentry, and officials jammed the "Mother Church" to the door; how hundreds of friends paraded the streets of the city to the Walker Memorial Church, two miles away, to continue their speeches, songs, gifts, and honors; how they marched back again to Dr. Walker's home, carrying among the banners a huge silk umbrella bearing the name of the forty-two chapels, twenty-one schools, and eight places of prayer—the material monument of his life work; and how they wove into the chair they gave him the words, "Joseph is our Good Shepherd," thus expressing their view of the spirit of the man.

This pioneer of the Shaowu field was also about to celebrate the fiftieth anniversary of the opening of that field to the gospel, and then to leave for the homeland on a much anticipated furlough.

But instead, Dr. Walker was called to his Father's Home, to a furlough of lasting peace and joy, to a work of even greater opportunity and power. He was taken, as he would have chosen, from the midst of his flock and out of the circle of his missionary colleagues right there upon the field. Out of active service he entered into the Higher Service—the hoped-for experience of all Christ's missionaries abroad.

He died mourned of all classes in Shaowu, a man honored for his works and beloved for his unfailing interest in others. He was aptly called "Joseph, the Good Shepherd," and as such let us remember him.

Dr. Walker was the gift of the Pacific Coast to China. He was born at Walker's Prairie, Wash. His father then (1844) was a missionary to the Oregon Indians. After graduating from Pacific University (1867) he came to Bangor Theological Seminary, graduating in 1871. He received his appointment under the American Board September 7, 1871, and sailed in September, 1872, for China. That year he "discovered" Shaowu; in 1876 he took up his residence there; and from Shaowu on June, 1922, he entered into his rest. He was supported by the Congregational Church at New Milford, Conn.

He is survived by his daughter, Josephine, a missionary of Shaowu, supported by the W. B. M. I. Mrs. Adelaide Claghorn Walker, whom he married in 1873, also died on the field, in 1896.

### Bulgaria's Friend

THE painful news of the death of Mr. Woodruff, of Bulgaria, has been received. He died at his home in Sofia on June 13, after a short illness. In the words of Mr. Ostrander, one of his missionary colleagues: "We grieve for Mrs. Woodruff and the mission. Woodruff was a fine man, exceedingly kind hearted and



MR. WOODRUFF

generous. We shall greatly feel his loss. The news was a great shock."

Mr. Woodruff's going deprives the mission of one who seemed to be peculiarly well fitted for the transaction of mission business in official circles. His mind was remarkably liberal, enabling him to understand the problems of the government, the traditions of the Orthodox Church, and the viewpoint of Bulgaria in general. His heart was remarkably re-



sponsive. His identification with the Bulgarian people had become almost proverbial, and his burning passion for what he considered the salvation of Bulgaria will long continue to fire his friends with renewed zeal in Christian service.

That his comparatively short service in Bulgaria had endeared him to men of great prominence, as well as to the common people, was evidenced at the funeral by the presence of representatives of King Boris and of the Ministry. The Minister of Education had sent, as soon as the death was announced, a letter of sympathy to Mrs. Woodruff, expressing the regret of the Bulgarian Government at the loss of "a friend of Bulgaria, who had done so much to renew the bonds between Bulgaria and the cultured nations of the West which had been broken by the War."

Surely this "liberal missionary" will live on because of the understanding heart that was his—the warm, Christlike sympathy, honestly and heartily expressed. We are told by Dr. Haskell that had we seen the spontaneous outburst of respect and affection shown by the people who flocked, uninvited and with no newspaper notification, to the funeral, we would have known then, if not before, that Lyle Woodruff had not lived in vain.

Mr. Woodruff was born in Jefferson, O., in 1879. He graduated from Oberlin College in 1904 and from Oberlin Seminary in 1906. He married Miss Alma Schafer, of Cleveland, on September 7, 1901. His term of service as a general missionary to Bulgaria began in October of that year, his station being Philippopolis.

### **A Valued Arm of the Boards**

THE Student Volunteer Movement deserves the loyal and liberal support of all friends of Foreign Missions. For over thirty-five years it has been seeking and sifting the majority of the missionaries sent out by the

Boards of North America. It is so closely associated with the Y. M. C. A.'s of the colleges that it holds an advantage over any other missionary agency within the student world. Indeed it is safe to say that without its assistance the Boards would be practically helpless.

Never in its history has the power of the Movement been more apparent than now. In 1920 the Boards accepted and actually sent to the mission fields 595 Student Volunteers, the largest number since the Movement had its origin. The report for 1921 is not yet published, but we understand that the figures will fall not far short of those of the preceding year. The present year also looks promising.

Since the Movement started in 1886 nearly 9,000 Student Volunteers have sailed. One-third alone have gone to China. Another third are in India and Japan, if we include Burma, Ceylon, and Korea. Nine hundred and forty have been located in Africa and over 1,100 have chosen Latin America. Some 200 have gone to the Philippines; and 300 to "Western Asia," including Arabia and Turkey.

What ought this not to mean to parents and pastors? It is doubtful if there is today any greater influence in the Church than the Christian home. Student Volunteers the world over are praying that fathers and mothers will feel encouraged by the story of this great Movement to give their children a vision of the great possibilities of a life dedicated to the world program of God.

### **Church Union in China**

REFERENCES by Chinese and missionaries to the folly and waste of having 130 different denominational organizations in China were frequent at the recent National Christian Conference in Shanghai. No clear policy of progress toward union was adopted there or even proposed, yet it will be strange if the Chinese tolerate such



a division for any great length of time.

The Congregational and Presbyterian groups made some progress toward unity at a conference held in Shanghai before the big meetings; a basis of union was adopted, including a doctrinal statement. But it is quite too soon to do any prophesying. Suffice it to say there are grounds for hope.

In this connection it will be well to study the following vote passed by the North China Council of the Congregational Union of Shansi, Shantung, and Chihli at Tehchow a week or so after the Shanghai Conference. Will this ultimately be welcomed by the Church of the larger Union? We hope so; in substance, at least.

*Voted*, that the Council adopt the following five Articles as expressing its attitude toward the new "Church of Christ in China;" and that unless they are accepted, the Council does not express approval of entering the proposed Union:—

1. We believe that in spiritual affairs, each individual has responsibility, freedom, and the right of private judgment, which may not be overruled by any organization whatever.

2. As far as the faith and conduct of pastors, preachers, and officers are concerned, each church and presbytery has full authority to investigate and decide, and other presbyteries or higher organizations may not interfere or appeal in such matters. (In the judgment of the Council, this statement should take the place of the first note of the Doctrinal Basis.)

3. We believe that the Spirit of Truth is still in the Church, constantly revealing anew the things of Christ to men, and leading believers into all truth, so that they come gradually to understand the Heavenly Father's thoughts and works.

4. The organization of presbyteries (as well as churches) should be made

flexible in order to preserve unity and spirit.

5. The special position of holders of holy office in presbytery or synod should be eliminated, and the fundamental authority of church members should be recognized as central in organization.

The Council that adopted this platform was composed of eight Chinese and eight Americans. We understand that several of the Americans would have liked it better if the Council had expressed approval more clearly of the principle of Union and been less rigid in its statement about the five points. The Chinese on their part would permit no such word as "Union" to distinguish the new body from certain entirely undenominational churches already established and called the "Church of Christ in China." The only name the Council would contemplate for the proposed Union was "The Church of Christ in China." "It is this that we are moving toward," the Chinese said; "nothing less; and that is the name we want."

### Morality and Economic Conditions in Japan

FORMER Premier Takahashi made some significant remarks at a conference of governors held recently in Tokyo. After speaking of the disease of inertia which had seized whole sections of the financial world, a disease that could only be cured by economy and hard work, he emphasized the necessity of "restoring public morality which was impaired by the temporary boom of trade," and of "encouraging the spirit of social service." In dealing with labor problems, for example, he asserted that statesmen and capitalists, as well as the laborers themselves, must be reminded of the peculiar circumstances of Japan, and must make their plans conform to Japan's own industrial and social system.

Count Oki, Minister of Justice, speaking at that same meeting, on the subject of national psychology, referred to the general change in the mental attitude of the Japanese people which was showing itself in a lessened spirit of self-respect and in other ways. Some by taking up extreme views not in harmony with the social order of Japan were sapping the very foundations of the Empire, setting at nought the great principle of loyalty and filial piety, and undermining other fundamental social laws of the land. Such dangerous thoughts, he was sure, had a direct bearing upon economic conditions in Japan.

Such statements as these from the lips of serious minded patriots help us to realize the oneness of the social problem today the world over. What nation will be the first to find the solution? Over what people will Jesus Christ first be given full sway?

### Recent Sailings

BEFORE this number of the *Missionary Herald* reaches its readers a number of young, newly appointed workers will have set sail for their fields. Two bound for Africa are Miss Mabel E. Larkins and—for a five-year term—Miss Gertrude H. Merrill. Miss Larkins is of Sherrill, N. Y. She is of English parentage; she felt the call to go as a missionary when only a high school graduate, and has been persistently fitting herself for the work. She has had some experience in teaching and goes to Mt.



MISS LARKINS  
Rhodesia



MISS MERRILL  
Rhodesia



MR. PARKER  
India



MR. TEWKSBURY  
China

Silinda, in Rhodesia, as a teacher, under the Woman's Board.

Miss Merrill, a nurse, was born in Gray, Me.; a graduate of Bates College, 1915; trained in the Roosevelt Hospital Training School, and when appointed was serving in the Booth Memorial Hospital, New York City. She speaks French and German and has been definitely aiming at mission service since college days. She is appointed for only five years, and is also going to Mt. Silinda.

Of the two young men, Mr. Donald G. Tewksbury, son of Rev. E. G. Tewksbury, a former missionary of the Board, is returning to China, where he was born and lived until he was twelve years old. Peking University has invited him to join its faculty for a time. Mr. James S. Parker, of Beloit, Wis., is going to the Marathi Mission for educational work for a three-year term. His papers of recommendation from former teachers, employers, and friends all speak of his contagious Christianity, resourcefulness, and ability for influencing and leading the student class.

### That Phi Beta Kappa Key

WE have it on good authority that when an Englishman *en route* to Shanghai was asked about a certain fellow-traveler, he replied, "Why, he must be a missionary; he is wearing the same badge that all those missionaries wear."

Our British brother was probably

right. Missionaries are more likely than not to be Key men. The Phi Beta Kappa Key is almost as common in mission circles as is the Bible or the tennis racquet. Indeed, the three somehow go together. They stand for a sound mind in a sound body, both dominated by a religious spirit.

We challenge any one to find a higher proportion of Key men in any other American group of the same size in the world.

**Letter from Dr. L. Clark Seelye,  
Former President of  
Smith College**

PRESIDENT SEELYE, receiving a letter from the Board commending the new plan of giving which we call "Kingdom Investments," by which persons may designate their gifts to specific lines of work in a given country, replied as below. The letter contains such a fine endorsement of the Board that our readers will be glad to share it with us. Dr. Seelye kindly consents to its publication.

22 Round Hill, Northampton,  
May 20, 1922.

*My dear Dr. Patton:*

Ever since I have had any money to give away, I have been an annual contributor to the American Board of Foreign Missions, and I hope I shall be as long as I live. Thus far I have had implicit confidence in the administration of its officers; and I still feel they can determine more wisely than I can, how the money they receive can be most effectively used to advance the Kingdom of God. I shall be satisfied to have you apply my gifts—which are now made in the First Church on the "budget plan"—in any way you think best. It gives me great joy to know the good and magnificent work the "Board" is doing.

Cordially yours,

L. CLARK SEELYE.

**Bibles P. P. P.**

THE American Bible Society tells us that not only must Bibles be attractively bound, but that some of them must be "perfumed, peppered, and poisoned" as well. Bibles going to the Gilbert Islands, for example, contain in the binding glue, and the

paste which fastens the cover, a mixture of oil of cloves, cayenne pepper, and corrosive sublimate. It seems that the bookworms of the Gilbert Islands have a particular pleasure in devouring the bindings of Bibles, so that this appetizing and fatal menu awaits their attacks upon the Scriptures.

The Bibles are printed and bound by the American Bible Society in New York, and a consignment is shipped every few years to the Gilbert Islands.

Twelve hundred such Bibles have been sent recently by the American Bible Society on their 15,000 mile journey to Ocean Island by way of Sydney, Australia.

It all recalls how Dr. Hiram Bingham, the famous American Board missionary, gave himself to the preparation of the Bible in the Gilbertese language.

**This Year's Group of Candidates**

PICTURE taken June 16. See page 308. The names and destination of the young people follow:—

*Top row, left to right:* Miss Stella M. Graves, going to Japan; Miss Dorothy E. Bascom, to Shaowu, China; John F. Stearns, to Bulgaria; Donald G. Tewksbury, to North China; Dr. J. Walker Morledge, to South Africa; Miss Grace E. Babcock, to Japan; Miss Esther E. Nelson, to North China.

*Second row:* Miss Florella F. Pedley, to Japan; Miss Mary H. Benedict (*fiancée* of Dr. Dodd) and Dr. Wilson F. Dodd, to Turkey; Dr. Mary F. Cushman, to West Africa; Allen E. McAllester, to West Africa; Miss Gladys L. Thompson (*fiancée* of Dr. Jameson) and Dr. William J. Jameson, to Ceylon; Miss Elizabeth E. Turner, to North China.

*Third row:* Miss Gladys Ramsey, to Japan; Miss Olea M. Sands, to Madura, India; Mrs. Samuel B. Coles, with her little daughter, Laura, and



Rev. Samuel B. Coles, to West Africa; Mrs. Wolsted, with Baby Harold and Rev. Clarence E. Wolsted, to Madura, India; Miss Nina Trego, to Mexico.

Front Row: Miss Gertrude E. Merrill, to South Africa; Miss Esther Bridgman, to Western Turkey; Miss Mabel E. Larkins, to Africa.

## THE FINANCIAL STATEMENT FOR JUNE, 1922

### RECEIPTS AVAILABLE FOR REGULAR APPROPRIATIONS

	From Churches	From Individuals	From S. S. and Y. P. S. C. E.	From Twentieth Century Fund and Legacies	From Matured Conditional Gifts	Income from General Permanent Fund	Totals
1921	* \$32,123.93	\$7,372.83	\$1,235.69	\$5,799.95	\$5,400.00	\$1,122.84	\$53,055.24
1922	23,524.34	3,121.63	420.50	6,771.01		895.00	34,732.43
Gain Loss	\$8,599.59	\$4,251.20	\$815.19	\$971.06	\$5,400.00	\$227.84	\$18,322.76

### FOR TEN MONTHS TO JUNE 30

1921	† \$498,173.79	\$59,915.68	\$18,103.13	\$163,943.82	\$13,600.00	\$23,450.91	\$777,187.33
1922	435,388.72	43,045.76	14,724.74	197,228.44	23,879.65	22,909.26	737,176.57
Gain Loss	\$62,785.07	\$16,869.92	\$3,378.39	\$33,284.62	\$10,279.65	\$541.65	\$40,010.76

\* Includes \$4,122.68 received in month of June, 1921, from C. W. M. Emergency Fund of 1920.

† Includes \$143,859.07 received through June, 1921, from C. W. M. Emergency Fund of 1920.

THESE are the figures. Cold, disappointing, disheartening. Ordinarily the printer would put them in type that would simply *whisper*. This time that last row is much larger size. We wish it could be large enough to *shout*.

### Forty thousand dollars behind 1921, up to the end of June.

Not in the last twelve years of the Board—and probably never—has such a loss been recorded for a like period.

Four thousand churches—less two—contributed to the Board in 1921. That tremendous loss of \$62,785.07 from them would be perfectly explainable if for this period each church averaged to give only fifteen dollars less than the year before.

During the fiscal year some three thousand individuals ordinarily make extra gifts to the Board. To drop \$16,869.92 in ten months would easily be possible if each sent an

average of five dollars less than in 1920.

The question why this drop has occurred might have any of a score of explanations. One lone fact is inescapable and impressive. It has occurred.

Many reading these figures will experience a sinking of the heart. No one of us who are not on the firing-line can dimly imagine the sensation it will be to them "out there." To men and women, holding nothing as dear unto themselves except the service of the Master, discouragement is not unknown. Occasionally it may be when they look at their own work. And then they dig in the harder. What must it be when they look *this way*? Instead of our backing up, it looks like backing down.

*Shall a deficit August 31st measured in six figures be the register of the loyalty and self-sacrifice of our four thousand churches? Of our*

five thousand individual givers? Of thousands of Sunday Schools and hundreds of Endeavor Societies?

The treasury will credit on this year remittances postmarked as late as September 1.

Without the pressure of a red-letter campaign, the next five weeks offer an opportunity. It is to put heart back into your missionaries. It is to say "*We are with you in heart and gift.*" It is to back them up and not to back away from them and leave them to carry alone the burden of the Kingdom laid on us all.

Why not make this a supreme ob-

ject of daily prayer for these next five weeks? From every church congregation let there be sent at once every last dollar destined for the Board. And by some unheard-of sacrifices and economies that go to the quick, on the part of men and women who put the Kingdom first, from California to Maine, let a steady stream of gifts, large and small, come into the treasury.

Last year in July and August \$124,000 was the measure of this spirit. \$65,000 of it came in during August.

That can be done again.

## A DAY-BY-DAY PRAYER FOR AUGUST

Thy Kingdom Come. For this, O Father, we pray. For th's we strive. Our hearts overflow with gratitude for victories won, for doors flung open, for lands across the seas where Christ has entered with his healing, truth, and light. But what of doors where Christian heralds have not entered, and countless thousands that wait and plead for that which we must give? O make Thy prophets a hundred-fold more than now are there for Thee. And as Thy sun goes round the world this day may even greater blessings from Thy hand fall upon the self-sacrificing labors of our comrades in Thy Cause. And in these tense hours, we pray, be with our great American Board as it comes to the end of this month, to the close of another fiscal year, as it faces the threat of an added burden of debt. Burn this into the hearts of our people. Build up afresh the fires of passionate loyalty to Thy Kingdom. Keep us from the errors of false proportions, which put Thy Kingdom in a secondary place. Stir each of us to a more complete consecration of his person and his purse. May thousands of loving gifts flow into the treasury in these days. We are stewards of Thy blessings. Teach us as stewards to divide aright. For all our missionaries on the firing-line, and all officers at home, and for us who must keep up the unfailing supplies, we pray. Ever grant them and us Thy mighty and matchless help, O God, without which our words, our service, and our gifts are neither wise nor profitable. To Thee whose Kingdom knows no end, we lift our hearts. Amen.

# HOW THE BOARD GETS ITS MISSIONARIES

BY CANDIDATE SECRETARY ALDEN H. CLARK

EACH great Mission Board maintains a department or division which has charge of securing its missionary staff. It is a department of missionary personnel, and in many of the Boards still goes by the somewhat obsolete name of the "Candidate Department." The work of this department may be classed under two main heads: stimulation and advice; selection and location. We describe here the first type of work only.

## CONFERENCES

The Board relies on many means for carrying on the work of stimulation and advice. Among them all the constant coöperation of local pastors who have caught the world vision is the most potent. There is the missionary on furlough, also; he is an invaluable recruiting officer.

Various types of conferences are of vital importance to us,—agencies giving our young people a conception of a world-wide Christian brotherhood in which they have a great part to play. Congregational Young People's Conferences have been used largely in the Middle West and are growing rapidly in the East. They are of great value to the cause of missions. The young people of our churches go apart from the hurry and absorption of the daily petty round of work and pleasure. They see life as a whole and catch a vision of world needs and wide opportunities. The first great impulse which has led most missionaries to give their lives to the foreign service has come to them when they were at the age of these young people.

The Board is doing its best to send good representatives to these conferences, and feels that in no way can we do more to secure recruits for missions. Such conferences for one thing

stimulate correspondence with boys and girls of the high school age. Sometimes the letters are crude. The questions which they ask are amusing at times, but along with the smile comes a sense of the unknown potentiality of these boys and girls. From among them are to come great missionaries. The Board would be indeed remiss in its duty if, just because their impulse is uncertain and because the time when they will actually be ready to serve on the field may be no earlier than 1932, it does not, in 1922, give them freely the interest and advice which they seek.

A type of week-end program which has immense significance is that of the regional conference of Student Volunteers. Such gatherings are now held all over the country. They bring together sometimes one or two hundred; sometimes three or four hundred picked delegates from the colleges. The program opens Friday night and continues through Sunday afternoon. Missionaries and Student Volunteer leaders and officers of Boards are all present to bring stimulus and to give counsel. It is probably due to these short conferences which are now accessible to almost all American students that more students from our American colleges and universities are volunteering for missionary service than ever enlisted before.

The summer student conferences, which originated at Northfield and which have now spread to Silver Bay, Lake Geneva, Estes Park, and to other centers all over the country, continue to be mighty agencies for deepening the religious life of the colleges. In the week or ten days of such gatherings, students hear the best Christian speakers of America. They attend Bible classes and mission study classes and have conferences with earnest Christian leaders. Many date



their decision for missions to the great days of such conferences.

It is one of the principal duties of the personnel department of a Board to see that its Board is well represented in as many of these conferences as possible. This means that the secretary in charge of the department as well as other officers of the Board spend much time in these gatherings. For this work, also, we requisition in liberal measure the services of missionaries at home on furlough.

None of these conferences, however, important as they are, can fully take the place of the personal visits, by the secretary, to the colleges and universities in which there are considerable numbers of Congregational students. In such visits there are general or denominational rallies and meetings with large groups. But the most important service is that of personal conference with hundreds of students in whom an interest in foreign missionary service is developing.

#### INTERVIEWS

One interesting fact is developed by interviews with the students who are considering foreign missionary service. It is that they are many times choosing their line of service and their proposed field for entirely inadequate reasons. A most attractive boy in a Western college who was fighting his way through to a college education and is already twenty-eight years old was proposing to go on to secure a medical education to become a medical missionary, not because he had any particular aptitude for medical service, but because he felt that the medical missionary could get closer to the people than could another type. This young man had had unusual contacts with people. He had a personality and strength of character which would win their way in any line of service. He was especially fitted to become a "general missionary." Any one who had been on the field could tell him that in his work

as a general missionary, with its opportunity to help in economic life, in school and in all the activities of the community, this man would come very close to the people to whom he went—probably closer than he could in the busy life of a hospital. He had mistakenly pictured to himself the work of the general missionary, as many another man has done. He thought of it as being mainly preaching to little groups of almost naked natives. He has now given up the long, hard road to a doubtful future as a medical missionary and is taking the simpler, shorter path to the form of general service for which he is so well fitted.

#### THE PROBLEM OF SPECIALIZATION

One of the real problems of recruiting for foreign missionary service is the fact that the American education of today, through its great agricultural colleges and technical schools, is leading our boys to specialize at a very early age. Many of the type of men who would in past generations have gone through an arts college and have passed on from there to become ministers now find themselves at seventeen or eighteen years old definitely studying to become agricultural experts or engineers. Considerable numbers of these boys catch the missionary vision and would like to go to the field as missionaries; but although mission work is greatly diversified and does furnish opportunity for some agriculturists and engineers, yet mission boards cannot use all of these men in their chosen specialties. Nor, when they graduate from these courses, have they the culture and the insight into world conditions which will equip them to become the type of missionaries which we need.

One of the important and difficult aims of the candidate department of the American Board is to place before many of these fine young men the appeal of general missionary work and the value of the preparation offered by our fine theological semi-

naries. One of the two ordained men whom the Board is sending out this summer has this remarkably rich double preparation, having graduated from an agricultural college and also from a theological seminary. We recognize, however, that the young student of today does not quickly appreciate the value of the theological seminary. In the last twenty years the force of the American Board has increased by 129, but of this increase only 15 were ordained men. What we most need today is more "general missionaries" of the highest caliber. In the interests of our work abroad we must throw ourselves strongly into the work of educating our earnest Christian students to the richness and significance of the education offered by an up-to-date theological seminary.

At the same time the demand for specialists on the field has led to the appointment of an increasing number of men who have not had the complete theological preparation. In this year's group of men appointees there are an agriculturist, an industrial worker, a trained educator, a business man, four doctors, and two ordained men. There are also seven short term workers, men who have just graduated from college and go for the most part for a term of three years

to teach and work with the students of our missionary institutions. It is obvious that in a mission work whose main object is to develop a strong native church these proportions are not normal. Yet it is also clear that with the immensely diversified work of modern missions there is need of thoroughly trained business men, expert educators, and other non-ordained workers in considerable numbers.

#### A SIGNIFICANT REQUEST

We cannot too often reiterate that the success or failure of our entire missionary enterprise depends upon the caliber and the Christian devotion of its personnel. For the sake of the future of the world we must share our very best with the great peoples of the Orient. Nothing less will be an adequate response for us to make to the great missionary appeal of today. We would ask every Congregational pastor, every Sunday school superintendent, every parent, to cooperate with the Board in placing the missionary appeal before our young people, in order that the work of the American Board may have a future worthy of its past and in order that it may meet adequately the unparalleled needs and pressing opportunities on the mission field today.

## CHRISTIANITY APPLIED

THE problem of the application of Christianity to the present needs of China looms up. The interest of missionaries in problems of method rather than theoretical interpretation seems to support this forecast. In this connection is appearing one approach hitherto not mentioned by any conference: the responsibility of the church for industrial and economic conditions. To a certain extent, even Christians have assumed that the way

the Chinese live and the way they make their living were fixed and outside the province of the Christian Church, but the question can hardly be shelved any longer. The Christian Church must make known its standards here as elsewhere. The hour has struck for Christians in China to show that the Spirit of Christ looks on every human problem as a problem to be solved in a Christian way.

*From the Chinese Recorder.*

# 1922's Candidate Conference

THE PROGRAM  
THE PICTURE



*A Few of the Addresses to the Young Missionary*

HIS SPIRITUAL LIFE                      By PRESIDENT MERRILL, of Aintab

HIS RELATION TO THE LANGUAGE      By SECRETARY RIGGS

HIS ADDRESSES AT HOME                      By SECRETARY PATTON

HIS WRITING FOR THE PRESS      By REV. H. A. BRIDGMAN, D.D.



JUNE 13 TO 18  
*inclusive*

## Program of the Conference



### Tuesday, June 13

#### THE MISSIONARY AND THE BOARD

- 9.00- 9.30 Devotional Service
- 9.30-10.00 Organization of the American Board  
SECRETARY CORNELIUS H. PATTON
- 10.00-10.15 The Woman's Boards  
SECRETARY HELEN B. CALDER
- 10.15-10.45 Missionaries and the Treasury  
TREASURER FREDERICK A. GASKINS
- 10.45-11.45 Outfits and Supplies—How to Use the Purchasing  
and Publishing Department  
MR. JOHN G. HOSMER
- 3.00- 4.00 Meeting with the Prudential Committee
- 4.00- 5.00 Informal Reception in the Rooms of the Woman's Board

### Wednesday, June 14

#### THE MISSIONARY AND HIS HOME CONSTITUENCY

- 9.00- 9.30 Devotional Service
- 9.30-10.00 Our Congregational Fellowship  
DR. HOWARD A. BRIDGMAN
- 10.00-10.45 The Missionary and the Public  
As a Writer for the Board's Publications:  
*The Missionary Herald, News Bulletin, Envelope Series,  
Life and Light for Woman, Mission Studies*  
Reaching the Public through the Press  
The Use of Illustrations  
SECRETARIES ENOCH F. BELL and ALICE M. KYLE
- 10.45-11.00 Intermission—Walter Camp's "Daily Dozen"  
Led by SECRETARY PATTON
- 11.00-12.30 The Home Base  
The National Council and the Commission on Missions  
The Apportionment Plan  
Appeals for Special Gifts  
How to Make Missionary Addresses  
How to Help in Enlisting Recruits  
Cultivating the Home Church  
Cultivating Individuals  
Some Personal Problems  
SECRETARIES CORNELIUS H. PATTON,  
D. BREWER EDDY and ALDEN H. CLARK
- 7.30- 8.00 The Missionary as the Pastor Sees Him  
REV. GEORGE W. OWEN
- 8.00- 8.30 The Missionary as a Social Worker  
MISS KATHARINE P. CRANE of Pekin







THE CANDIDATES' CONFERENCE OF 1922  
 (For names and destinations see page 299.)



# HIS SPIRITUAL LIFE<sup>1</sup>

BY REV. JOHN E. MERRILL, D.D.

*President of Central Turkey College, Aintab*

THE foreign missionary undertakes a spiritual adventure, and should pay greatest heed to the spiritual life which forms the basis of his enterprise.

He goes to a foreign country with no reason for his being there or for his doing what he does except the spiritual nature of his adventure. Whether evangelist or teacher, physician or business man, he is a specialist in the relations of God to man and of man to God. His missionary efficiency will be measured, not by the amount of work that he does, but by the spiritual influence that marks his personality.

Therefore, the missionary needs, first, to know what elements of the spiritual life are most vitally essential and so demand unqualified attention. Without justifying now the statement, these elements are four: two having to do with man's attitude toward God and two with the grace of God toward man. They are: 1, trust; 2, obedience; 3, knowledge of the grace of God; 4, personal experience of that grace. These four elements should be developed definitely. As methods for their development, meditation, Bible study, and prayer at once come to mind, and these methods need continuous emphasis. Yet with pressing work one will find himself in difficulty until he makes the discovery that every act and experience of life can be turned directly into a means for fostering the spiritual life, as affording so many opportunities for the immediate exercise of trust and of obedience.

1. *Trust.* This is not a matter of intellectual belief, but of personal, practical confidence in God in view of the occurrences and problems of every-day life. How much strain can your trust bear? Read the autobiog-

raphy of Hudson Taylor, how he tells of his struggles as a medical student, full of missionary purpose, possessing very slender means, learning practically to heal men's bodies, and learning practically to trust God. For he asked himself the question whether, if he could not trust God in London, he could expect to be able to trust him out in China?

2. *Obedience.* This is the secret of happy and successful Christian living. Lack of absolute surrender and of perfect obedience to Christ is a main reason why many nominal Christians know nothing of Christian spiritual experience; and why others, having known it, have lost it. Obedience, not meditation, is the secret of abiding in the love of Christ. This law is so inexorable that the habit of instant repentance and confession in case of any conscious sin is absolutely essential.

3. *Knowledge of God's Grace.* The Bible is to be studied not only as history, or as literature, but primarily as a repository of facts, laws, and examples regarding the spiritual life. The Gospel of John stands preëminent in its delineation of the spiritual experience of Christ, which he sets forth as a norm for the spiritual experience of his disciples. I have found it of great assistance to study through, in the Epistles, the Acts, and the Gospels, the definitely conscious elements of Christian experience. It is in these that we find our personal assurance of the truth of the gospel. It is the experience of these things that we can offer to men who lack them.

4. *Experience of the Grace of God.* This means a growing personal experience of the spiritual life to which witness is given in God's Word.

<sup>1</sup> An outline of an address given at the Candidates' Conference.

(a) *The Divine Fellowship; Christ a reality in our own lives.* He promised it: "I am with you alway." He told the method: "If any man love me, he will keep my words," and "I will love him and will manifest myself to him." Many Christians believe these statements, taking their truth for granted; but their truth is to be known by confirmation in experience. Could you lose your Bible, and yet say from experience, "Christ is with me," as he could say of the Father, "He is always with me, for I do always the things that are pleasing unto him"?

(b) *Peace.* The warning not to pay attention to feelings is good advice. Yet feeling has a purpose. Bad feeling is a sign that something is wrong, and in the spiritual life it is worth while so to regard it. When you lose your Christian peace, if you do, search prayerfully for the occasion on which you lost it. You will be surprised to see how definitely your thought will be led to some definite lack of obedience or lack of trust, some definite sin, which has caused the sky to become overcast. Remove the sin, and there will be peace and joy again.

(c) *Guidance.* I recall a young man in Turkey who came out into a new spiritual experience, but soon it began to lose its brightness. After three or four days I asked him whether he was careful in everything

to seek to know and do the will of Christ. He replied at once that he did not think of it, but did what he pleased. Of course the divine fellowship would lose its freshness and definiteness, when it was being continually disregarded.

(d) *Help.* Meaning to do right, we most often fail because we have not the will power to choose the right and then adhere to it irrevocably. It is here that the Great Enabler definitely adds his strength to our wills and makes us victorious. Our victory is in steadfastness in surrender to the will of God. Some may think surrender and obedience fit work for weak wills. Rather they require more than human strength. Such victory is continually essential or we cannot receive the blessing and success which God wants to give.

(e) *Providence.* God answers prayer. He gives definite answer to definite prayer. He cares for his children without their knowledge. He uses men who are not Christians to serve his purposes. The deepest impression left upon me by the war years in Turkey is that of God's providential care.

If the foreign missionary is to carry to non-Christian peoples the message of this grace of God as possible for them in Christ, certainly it is essential that he should know joyfully and constantly its realization in his own life.

## HIS RELATIONS TO THE LANGUAGE

By SECRETARY RIGGS

IN the early days of the missionary adventure, English was of little value in the work. It was axiomatic that the messenger of the gospel must use the language of the people. The new missionary of today must often struggle for the opportunity to study his missionary tongue because he can be of such immediate

usefulness even without it. The missionary must set himself sternly to this task, as upon a thorough mastery of the language depends his permanent value to the work.

A native in Constantinople, in comparing the linguistic ability of two of the missionaries, said that one of them "spoke grammatic," while the other

"spoke idiotic." Both are needed—the scholarly mastery of the literary tongue and the familiar phrases and idioms, as well as pronunciation, of the common people.

Three tests await the missionary; not the examinations set by his teachers, but the tests of usage: First, he must converse without the mental effort of translating each word used and of arranging the sentences by the memorized rules of grammar. Second, he must master the language of public address, which often is quite different in verbiage and phrasing from the language of conversation. Without this he can never preach an acceptable sermon. Third, some should strive for so thorough a mastery of the language as to be able to write acceptably, and without revision by a native, for publication.

Fluent and idiomatic conversation is our vehicle of approach to the native heart. The mind may be instructed in a foreign tongue, but the soul will seldom be touched except by the use of the vernacular. It is a sign of sympathy; and sympathy with the native, and not patronage, is the absolute essential for missionary work. This will enable the foreign worker

to help build an indigenous native church on sure foundations.

Evangelism may be defined as the "effort to promote conversion." It is neither education nor philanthropy; it is the direct presentation of the call of Jesus to those who have not accepted it. The drive of routine and the rattle of the machinery of our big institutions will tend to make the missionary forget this central aim of all his work. A lack of knowledge of the native tongue and a lack of sympathy with the native point of view on religious things will hinder the message. Close association with the people in language and thought, as well as a close fellowship with God in a personal devotion of life, will insure success in direct evangelism. The opportunity for it need not be sought in some abnormal setting. The classroom, the clinic, the office, the home, even the street—these are the best pulpits for every-day evangelistic effort. But the vehicle must be the vernacular. Every missionary, whether teacher or doctor, nurse or administrator, must cling tenaciously to the central ideal of giving the direct call of the gospel in the mother tongue of the people.

## HIS ADDRESSES AT HOME

By SECRETARY PATTON

IT is hardly possible to overstate the importance of the foreign missionary as an advocate of his cause among the home churches and before the American public. The missionary is the man from the front; he speaks from the standpoint of personal experience; there rests upon him the glow of unique personal devotion; he can claim a degree of interest and sentiment which no officer of the Board possesses, or can possess. Since the World War it is recognized in the minds of many at home that the missionary has come into a new importance. He is recognized as an

international figure, one who holds in his hands the ultimate solution of the problems which vex the world. We consider that the furloughed missionaries are the best asset of the Board in the matter of commending the work to the home constituency.

Most of our pastors are fairly eager to have missionaries appear in their pulpits. They are, however, particular as to the missionary making a strong impression. The pastor, as a rule, prefers to have no missionary at all unless he can have one who will interest and stir his people. He feels, and with a good deal of justification,



that a foreign missionary is under a moral responsibility to be interesting, that he, of all men, should be able to command the attention of a Church in these great days of the Kingdom.

Pastors are obliged to run their services on a strict time limit, and they appreciate it when the missionary is able and willing to accept this limitation. It is better to stop on the dot, leaving the impression that the people are eager for more. In view of the limitations of time, missionaries should cut out all extraneous or unimportant material. It is well to bear in mind the advice of Dr. Edward Everett Hale, who, when asked as to his rule in making extemporaneous speeches, replied, "I never apologize; I never compliment; I cut out all introduction, and just begin." It is a good plan to begin with a short, crisp, informing statement which challenges attention and lands the audience at once upon the field. Thus one of our missionaries at the annual meeting of the Board began by saying, "China is a republic today, and China will remain a republic to the end of time." A man from India began by saying: "India has a population of 317,000,000, of whom ninety-five per cent live in villages. My work is among the villages." It is not necessary or desirable for a missionary to take a text and to spend time developing the same. Leave that sort of thing to the pastor; you have a different contribution to make.

The American audience appreciates enthusiasm in the missionary. They want him to be an impassioned advocate of his cause, believing in his job from top to bottom, eager to convey his interest to others. They think of him as one who has returned from a distant part of the world after unusual or thrilling experiences. They hope to find him brimful of news and keen to tell the same. Enthusiasm is the most contagious thing in the world. For the missionary to give the impression of indifference, doubt, or slowness, or, to use the expression

of the street, for him to lack "punch," is most unfortunate. People wonder how such a man can make a deep impress upon a non-Christian nation. Church people often misjudge the qualities which count on the foreign field and do injustice to quiet, scholarly minds whose contribution is not made through public address.

We recently asked one of our most successful missionary speakers, a man who is in such demand among the churches that he is invited to return again and again, what was the secret of his success. He replied: "*I lift the curtain.* I simply try to let the people see what I see." We cannot do better than to pass on this word. Our endeavor should be to make the scenes with which we are familiar vivid and real by descriptive, dramatic touches, the use of local color, the characterization of real people, scenes, and groups. We can be dramatic without attempting to be theatrical.

A missionary secretary, when asked as to the elements of a successful address, replied, "Facts, more facts, and still more facts." In other words, he felt that a missionary address should first of all be informing. He urged that people are always interested when they are learning. If we combine this advice with that of the missionary who urged a vivid presentation of facts, we will have a useful and well-rounded rule.

The missionary should have much to give in the way of spiritual uplift and encouragement. He is in a position to make the people at home feel that the Gospel is indeed the power of God, and that Christ's Kingdom is moving on toward the great goal. These are days of great demonstrations, when our testimony should be of incalculable value to the Church. You have an experience like to that of the Apostles. Your story is the Book of Acts brought down to date. The more earnest people of the churches will certainly miss it if they do not detect a certain spiritual un-

dertone in all you say. No matter what may be their interest in the international aspects of Christianity, and in the practical and humane service which is being rendered by our missionaries as builders of society and of nationality, the people will want to be reminded that this is essentially a religious enterprise; they will want to feel that we are dealing with supernatural forces, that God himself is behind all our plans and

work. Any testimony you can bear of that nature will hearten those who listen to you, and will persuade them from the best of motives to stand by you and the Board. The officers of the Board feel that the time has come when we should strike the note of the VICTORIOUS CHRIST—and set it ringing through all our churches. If you take that view you will find yourself rendering one of your largest services to the people at home.

## WRITING FOR THE PAPERS

BY HOWARD A. BRIDGMAN, D.D.

**W**HETHER the paper be the *Boston Herald* or the *Missionary Herald*, the *Congregationalist* or the *Saturday Evening Post*, try as you dip your pen in ink in preparation for that terrible ordeal—the first sentence—to visualize your audience.

Remember that in many respects the people who read the *Boston Herald* and the *Missionary Herald* are absolutely alike. They relish the “human” thing; the anecdotes, the word picture, the dash of humor, or just a little sob now and then, provided it be genuine. Put on paper what you would say to such people, if you could spend ten minutes with them in their parlors, kitchens, or business offices, and had only that length of time to describe one or two of the most interesting events with which you have had to do during the past months.

Of course each periodical has its special constituency which, in addition to its universal human longings, has appetite perhaps for news about a revival of religion, or an ethical revival, or the progress of a good school or hospital, or news about somebody they know who may be near you. Therefore study the kind of material the *Boston Herald* or the *Missionary Herald* or the *Ladies' Home Journal* is already using. Presumably it wants more of the same

stuff. So get it ready for the editor in such a fashion that will lead him to smile when he opens the envelope and says, “That’s our kind of stuff.”

Try to link up what you write with current news. Set forth the international bearings of local happenings, relate what you hear and know to the news that is being cabled by the representatives of the Associated Press; in other words, try to write out what is already in the minds of the “average reader.”

Most important of all, reserve a little time each month for writing. Select, say the 6th day of the month sometime during the forenoon, or the 27th day of the month in the early morning, and hold yourself as rigidly as possible to the schedule. You will be surprised and pleased to find that a given time for writing acts as a magnet. It will draw to itself stray items and word pictures that are floating around in the mind. It will be a health stimulus to your thinking and in due time, when that special date comes around, you will have more first class material out of which to construct your letter to either *Heralds* than you had dreamed that you could assemble.

Of course you can write for the papers. For what other purpose were your brains and your education and your exceptional opportunities furnished you?

# THE LIVINGSTONE LETTERS

## LETTER NO. 5<sup>1</sup>

GOLUNGO ALTO, 8th Nov<sup>r</sup> 1854

MY DEAR CHARLES:

It is a weary time since I heard from any of my former correspondents. And I have but slender hopes of seeing any epistle from you while I am in Western Africa. The ship of the Commodore called the *Scourge* has gone up to Fernando Po for the mails. She is much beyond her time and we cannot guess the cause of her detention. But when she comes my last hopes of hearing from friends will have to expire. I go away into the region where there are no mails to cheer the weary wanderer.

I would have been farther away before this, but bad health and good hope kept me about a month longer than was absolutely necessary at Loanda. Then when I came up into the coffee country, as I had written some articles in a newspaper recommending agriculture instead of slave trading, it was expected that I would shew some interest in the efforts of a few who are making laudable efforts to establish themselves as coffee growers. The trees are ready planted for them, and all that the best coffee in the world requires is to have the ground partially cleared and the fruit dried and sorted. They shewed extraordinary kindness and I had to refuse their gifts of coffee, rice, etc.

I encouraged them to persevere and among other things I learned that the views of your Professor of Political Economy are nonsense. I shall return to this subject again. In the meantime, I may relate that after spending some eight or ten days as above, I came back to this, the residence of the Chief of the District, called Golungo Alto. And when on the point of starting he was seized with one of the deadly fevers of this land. I, of course, could not leave one who had shewed me a great deal of kindness when bending under disease. I entered his dwelling on my way down to Loanda. I have been treating him for eight days past. His head became affected and as he has none but slaves about him, I have to see everything done both by night and by day.

Pity the poor mortal who falls sick among his slaves. This is a most kind and considerate master, yet he says to me, "If you had not been here I think they would have knocked me on the head." They run riot among the eatables. As I do not venture to scold in Portuguese, I can only be amused in silence at the affection developed by the domestic institution. They kill the goats and fowls, then tell me with faces of the most innocent wonderment, "*the thing is dead.*" When I tell them to throw away the dead thing, there follows only a comfortable roasting. When the sweetmeats are devoured, then one comes and tells me with a

<sup>1</sup> Copyright, 1922.



countenance of horror, "these slaves are robbing master of everything;" and this very one I have come accidentally upon in the act of eating pineapples rolled in a large plate of sugar! I can scarcely get the washer-woman to put my clothes in order, though I pay her for it.

Let who will go for slavery, I vote for the freeman. I have seen a good deal of it, now, and from the unstudied words and actions of respectable masters I very much doubt if there is the least truth in the averment that many masters treat their slaves with kindness. Living in the practice of habitual injustice to them, it is extremely questionable whether the better sort, even, can claim, by a few dribblets of civility, the appellation of Kind Masters. It is fortunate that this country contains but few slaves in comparison with freemen. In some districts of the Province the statistics drawn up by those who have no apparent motive for misstating the facts shew the proportion of slaves in the entire population is 6.79 per cent.

But let us look at the subject of an armed force putting down the slave trade. The views entertained by your Professor (alluded to above) that such means would only have the effect of increasing the horrors of the treatment of those who would be sent, notwithstanding, to supply the demand; that no means would be effective for the suppression of this species of commerce so long as the profits were so large; and then, if I recollect rightly, in true Yankee style he jerked himself a little beyond the full length of his tether by the windy climax—that Great Britain would have consulted the interests of the slaves more had she, instead of cruisers, fitted out convenient, well-ventilated, well-found emigrant ships to convey the negroes to the Brazils.

Bating the wind bag tacked on to the tail of them, I considered his sentiments just, and would have been pleased had our squadron been withdrawn. But since I came into this country I found that the oft-repeated tales of the increased horrors and increased numbers are nothing else than concoctions of the slave traders feeling the pressure from without.

Angola sent some thousands of slaves annually down to the coast for exportation. The trade was carried on thus. A trader went to the interior to purchase wax, ivory, etc., and slaves. He always purchased as many slaves as would carry his merchandise down to the coast. He was sure of a market. Indeed in 1837, or just before the treaty with Portugal for slave trade suppression came into operation, Mr. Gabriel counted thirty-nine ships in Loanda harbour, all waiting for cargoes of slaves.

At present no ship dare appear on the coast with slave fittings except to make a dash into some one or two harbours, load hastily by night and put to sea next morning.

But to return to the slaves of the time when there were no British cruisers on the coast, all that came down were sold and exported. And as they cannot now export them, neither can they buy them. Therefore a new system of carrying merchandise became necessary—the new sys-

tem is called, of "Carregadores," or carriers, and the native chiefs living under the Portuguese are obliged to furnish these carriers to do the work formerly done only by slaves going to be exported. This district supplies 400 monthly, and other districts in proportion. I have met a thousand of them in one day either going or returning; and every man of them was a proof of the effectiveness of the English cruisers in repressing the slave trade. For, up to the time when the ships were placed on the coast, all this work of carrying was performed by those who had no hope of return.

Again, before the English squadron began its operations, the prices of good young slaves throughout the country near the coast, or say within 200 miles of the coast line, varied from \$70 to \$80 per head (as they say). Now the very best may be had for from \$10 to \$20. If the reason is asked it invariably is, "Because we cannot now export them."

But, say some slave trade abettors, if they can only get one cargo in four safe into the transatlantic ports, they realize handsome profits. I shall give you my reasons for doubting this. At present the thing seems to cut two ways. Slaves are very cheap now in Angola, and that is clearly the effect of the intervention of an armed force. They are said to be dear in proportion in Cuba and Brazil.

As soon as a trader gets his \$10 per head cargo clear, off the African coast, does he value them at that? Or at the \$150 or \$200 he expects to get in Cuba? Clearly to my mind, his livestock has become very precious in the beast's own estimation, and though he regards them as cattle, it is well known all over the world that the most brutal being alive will be more likely to treat well a horse worth £200 than if it were worth £10 only.

My reasons for doubting the plea of handsome profits being realized by the few slave traders who manage to get clear off with an occasional cargo are the following. I have made many enquiries and have not been able to discover more than two or three who have hold of riches got in the slave trade. But again and again have individuals been pointed out to me as having been once very rich and having lost their all in it.

Setting aside particular cases, let us look at the capital of Angola, the City of Loanda. It may be said to be in ruins, and if the cause of the decay be enquired into, it is the inability to carry on the slave trade as in what they term "the palmy days" of the city. They have an expressive way of indicating the pressure from without. We refrain; say they, "*Pela força da necessidade*" ("By the power of necessity"). The public gardens, on the walls of which stood the inscription written with all the successful slaveholder's pride, "Let this serve as an example to Posterity," are now in ruins and so unrecognizable that a gentleman of the Navy asked me, when near it, "Where are the gardens spoken of in the accounts of Loanda?"

I have been examining some of the old Jesuit mission stations in the country and the fruits of their labours. From all accounts, the Jesuits were very exemplary in their lives and devoted themselves to the instruc-

tion of the people conscientiously. The effect of their efforts is seen in the numbers who can read and write in the country. They teach each other now, and in the district of Ambaca it is considered a disgrace for any one to be unable to read.

When the Jesuits were expelled from Portuguese territory by the Marquis of Pombal, the place of the Jesuits was supplied by a batch of the regular priesthood, with fine long beards. These were graceless bardies, who loved to tuck up their habits round their waists and join in the dances of the natives.

You will perceive that the country possesses features of great interest. The people are ready for reading the Word of God. What a difference between them and those with whom I have to deal in the regions beyond. Long years of our short lives must be spent in the monotonous labour of teaching to read those who have an inveterate propensity to believe that they are conferring a great favour by condescending to learn. And after they have acquired a knowledge of reading the majority of the young turn their backs as obstinately against the gospel as before. They think we have some interested motive in drawing them to Christ. They will lose some of their self-esteem if they yield, etc. So that more rigorous measures by God's providence seem absolutely necessary to humble or punish them. Yet when, as in the case of Tahiti, the rod falls upon them, what a hullabaloo we make about it in England. Here the people have been suffering the rod of the oppressor for centuries, and as they can read they are in a proper state for receiving divine knowledge. I have a strong desire to scatter some Bibles among them, and perhaps do more. But will the Portuguese allow me? I came out behind them. They would not have allowed me to go in from Loanda. No Englishman ever saw their fine fruitful country before. Being known now somewhat in the world, they could not for shame refuse me passage back. To do them justice, however, I must say they have all treated me with extraordinary kindness.<sup>1</sup>

Physically it is one of the finest countries in the world, but one would not think so at the coast. In here the luxuriance of vegetation is wonderful and beautiful. The missionaries introduced many fine fruit trees from South America—one called *fruta da Conde* is like cream in taste. A wild tree called Masubiri has a large fruit and resembles in appearance the bread fruit. I wish I could send you seeds—Eden's fruits have all been allowed to degenerate except the vine. In the Millennium I suppose they will be recultivated and as much improved as the apple is above the crab. My love to your spouse, and sma' family. I shall leave as soon as my patient is better. I have found an invaluable friend in Loanda, West Coast (of Africa) in Her Majesty's Commissioner Edmund Gabriel, Esqre. Any letter sent to him will be forwarded to England by him, if I am there.

D. LIVINGSTON.

To Reverend Charles Livingston, Plympton, near Boston, Massachusetts, United States

<sup>1</sup> This although they looked upon my coming as another wedge in against their slave trading. When they saw me in the interior calculating Longitudes they wondered why a "Doctor Mathematico" should pretend to be a missionary.



# PERSONS, PROBLEMS, AND PROGRESS IN CHRISTIAN CHINA

## *After the National Christian Conference Closed*

BY REV. ROBERT E. CHANDLER, TIENTSIN

THE whole National Christian Conference, at Shanghai in May, swung about two big questions or problems. One was *Chinese leadership*; the other was *unity of spirit and action among conservatives and liberals*. There was danger in connection with both problems. Chinese leadership, if it had not been given a chance, might have led to a serious split, and the separating of the Chinese Church from the missions. This would be similar to the course of history in Japan. There have not been lacking occasions when a tendency of this kind showed itself in China. In this National Conference, however, the far greater danger showed itself in the contest between conservative and liberal, and threatened to turn upon points of theology. I am thankful to say that the very clear and unmistakable voice of the conference, obtained and expressed with much hard work and prayer, was for *Christian union*—for undertaking the great task together—as against these possible lines of cleavage.

### THE LEADERS

It was the Chinese leaders within the conference itself, their qualities of discernment, their dignity and strength, that settled the question about Chinese leadership. We had it there in full measure; not many men, perhaps, but certainly four or five great Chinese Christian leaders.

Dr. C. Y. Ch'eng was elected the chairman, and we could not possibly have had a better one. In the huge assembly of 1,189 delegates, in a hall whose acoustic properties are very poor indeed, it was pretty certain that

there would be confusion and disorder. The Committee on Arrangements suggested Rules of Order to obviate these difficulties, but this looked like a cut-and-dried program. An American bishop took the helm first, while we were trying to get these Rules adopted and the necessary officers elected. He had a very bad quarter of an hour. Before long, however, Dr. Ch'eng was given his place. He started with an address of splendid tone, and after that his dignity and courtesy, his splendid Christian character, simply carried the meeting along. There were a few "fire eaters," who made accusations later, but they were given their full platform rights with any one else, and the conference ignored them, as they deserved.

Dr. David Yui, the General Secretary of the National Committee of the Y. M. C. A. of China, was chairman of the Business Committee, and showed his splendid executive ability in that position. A tremendous mass of detail came to them to settle. The committee of fifty or sixty members, the majority Chinese, worked hard, sensed the situations, and brought forward to the main conference just the things of greatest importance.

Dr. T. T. Lew, Acting Dean of the School of Theology in Peking University (our own "Timothy," whom many Americans know), was the next outstanding Chinese leader, I should say. He, with Mr. R. K. Evans, of the same school, a London Mission representative, spoke together on the subject of the Chinese Church. Among the things which Dr. Lew said the Chinese Christian Church "shall be" (the whole address is worth

reprinting and using a great deal) were two especially striking.

First, the Chinese Church shall be "a fearless fighter against sin." "The Church shall stand every day in the year to make the nation see the hideous reality of sin and its terrible consequences. Neither the sins of the individual, nor the sins of society, escape her searching light. She will stand for no compromise. She will allow no connivance; no tacit allowance; no passive coöperation."

Another point: "The Chinese Church shall be a worthy teacher of the Bible," not "for the purpose of propagating any particular school of theology or any denominationalism, but with the sole purpose of helping the Chinese people to understand and to live according to the will of God, and to find the eternal life." "She shall not in the least fear, but, on the contrary, even welcome scientific investigation, and the most critical study any human being has the wisdom, or folly, to put to its pages. She shall not show any anxiety for the Bible, by any negative means, or unnecessary attempts to put a human fence around the eternal truth of God for its protection. She shall stand by the seeker of truth, and bend over the reverent, inquiring heart as a divine pedagogue sent from God; with dauntless courage, and divine patience, to teach and guide as the Master used to do when he said to his disciples, 'Come and see.'"

This line of talk, when taken in conjunction with the clear, ringing statement of "the Christian message," presented by the wholly Chinese *Commission III*, of which Dr. Ch'eng and Dr. Lew were leading members, makes the most effective reply to the doubts and fears of the Bible Union group, and of many others who have not allied themselves with the Union. Dr. Lew was asked from the platform, on the morning of the first address, whether he considered that science was greater than the Bible or not,

and whether he was intending to attack the Bible Union. He replied, with splendid courtesy and tact, ignoring the former question, but saying: "Decidedly, no; I am not attacking the Bible Union. I have been praying for these friends, particularly, in the time of devotions this morning. I myself am working for the same ultimate objects that they are working for, although I do not belong to their Union." The reply won the house.

Other leaders of vision and of power came forward. I cannot mention many names. To another strong Englishman we owe a great debt—Dr. Henry T. Hodgkin. He had charge of the devotional periods, taking a half-hour in the middle of each forenoon. His translator was a Chinese minister of the Anglican Church. Readings and prayers and suggestions for meditation had been carefully prepared in advance, and were given out to all delegates a day in advance. And then, again and again, our spirits were directed to immediate vital questions of the personal life, and of the life of this conference, of the body of Christ in China. A fearless and helpful *reconciler* is Dr. Hodgkin. He had his part in many conferences, on the side, before and during this meeting. Apart from the devotional exercises, he did not speak from the conference platform. I feel the high plane of the discussions, and the thorough working out of the will-to-unity in the whole group, depended, in large part, upon his leadership in these times of worship and intercession.

## RESULTS

Problems of management; of participation by Chinese in the use of funds from abroad; of the status of the missionary, as within the Chinese Church (if desired) and as being a servant of the Church, rather than a director appointed from abroad—all these things were touched upon fre-

quently, but of course no definite conclusions, in the form of resolutions, could be reached. Many clear and strong recommendations on these points are included in the reports of various commissions.

There will be many questions upon which the new National Christian Council will have to work. But the great thing was, *the Christian Church in China has its own leaders*. They are seeing visions. They are thinking out problems. They are beginning to lead the way. Let us find more of them, and let us follow with the fullest coöperation, as Christian brothers and sisters. "Loose him and let him go," said Dr. Ch'eng on the first day, referring to the Chinese Church.

Chinese women made some notable points in the various informal discussions. Before the close of the conference, there was a chance for social and economic questions to be presented. Mr. C. C. Nieh, a prominent Christian manufacturer in Shanghai, spoke of the purpose of both Chinese and foreigners to follow the right line, and preserve humane conditions in all their work. The address, as such, was not remarkable. It did not look as far ahead as one might have wished, but it showed, very clearly, that these men, who are in the thick of difficulties, are eager to do the right thing, and will be glad of every help they can have. The conference passed a resolution, putting the Chinese Christian Church on record, in favor of three points, at least, in an Industrial Program. (1) No child should be employed under twelve years of age. (2) There should be one day of rest in seven. (3) The health of all the laborers should be carefully safeguarded.<sup>1</sup> As reported to us, when this proposition was put to a Chinese business man, he said, "This standard is the finest answer to the non-Christian Movement that I have heard."

#### STATEMENT OF FAITH

You will be interested to know further, I am sure, about the attainment of unity as between conservatives and liberals, or "modernists," as they are called. The question came up, as was natural, in connection with the formation of a new "National Christian Council" to succeed the former China Continuation Committee, and to carry on what seems to be the will of this conference for the Churches of Christ in China.

"A doctrinal basis for such a council. This we must have," said some. The most conspicuous was Mr. D. E. Hoste, the Chief of the China Inland Mission, which is a very large group.

"We cannot possibly have a doctrinal basis. We will not permit any National Council to pass upon such questions. Those belong to our separate churches," was the other point of view. A short doctrinal statement was suggested. It was presented, with great earnestness, by those who fear that Christianity is being overcome by materialism and atheism among Chinese students and among missionaries. If the council should be organized without a doctrinal statement, the C. I. M. would not coöperate, it seemed certain. Very likely, many others of the Bible Union type of thought would not coöperate, or would do so very unwillingly within their groups. So the question rested on a Saturday evening. Over the Sunday, a miracle happened. We begin to learn, little by little, about those who helped. A splendid missionary of the C. I. M., in Shansi, Dr. John C. Carr, felt that his Christian fellowship meant more to him than doctrines of faith, or than the pressing of exact doctrines upon others. He worked that Saturday evening with his own group, and told them that if the C. I. M. should refuse to participate in the work of the future National Christian Council, he would not feel as if he could stay in the C. I. M. The man was stricken with

<sup>1</sup> By limiting the hours of labor, by preserving hygienic conditions in the factories, and by safety devices on machinery.



heart disease later in the night, and died within two days. Before his death, however, he knew that the cause for which he was working had won in the whole conference.

On Monday morning, the Business Committee brought in a resolution on doctrine. It was full and rich, much more adequate as a statement of belief than what had been suggested before. Here is that part of it. (It appears also on our cover.—EDITOR.)

*"We, the members of the Conference, joyfully confess our faith in, and renew our allegiance to God, the Father Almighty; Jesus Christ, his Son, our Lord and Saviour, who loved us and gave himself for our sins; and the Holy Spirit, the Lord and Giver of life; and acknowledge our loyalty to the Holy Scriptures as the supreme guide of faith and conduct, and to the fundamental Christian beliefs held by the churches to which we severally belong."*

#### THE NEW COUNCIL ADVISORY, NOT AUTHORITATIVE

The resolution went on to make clear that neither this conference, nor the council which might be appointed, was constituted as a *church* council with authority to pass upon questions of doctrine and church polity. Those things lie with the several churches. "The new National Christian Council would not be a church council, but would be an advisory body, which would bring the representatives of the different churches and missions together, "in order that they may mutually enrich one another through common counsel."

The Statement of Faith brought great enthusiasm. When it was clearly before us, in Chinese and English, the whole conference stood up and sang the Doxology!

## AGRICULTURAL TEACHING AND PRACTICE IN MISSION WORK

BY REV. WILLIAM C. BELL, DONDI, AFRICA

LET me say a few words relative to agricultural and industrial work on the mission field. Different fields differ in resources and in problems. I refer to my own observation and experience as confined to a small portion of the vast continent of Africa, whose sections vary as much as does the rainbow in color.

I have always had a sincere interest in agricultural missions. After graduating from Cornell in 1897, from the Agricultural Department, I went direct to Africa under a missionary society which, while it was not a strictly civilizing mission, yet stressed that phase of the work, with the idea that missionaries might well make their work self-supporting; that by means of the industries, and agriculture in particular, a livelihood might be wrested from indigenous resources; and at the same time the Christian community thus built up

would be an ideal before the natives of the region. There would also be opportunities to teach the people as well as to preach the Gospel and to heal the sick.

The agricultural idea—as well as that other concerning industries—did not redeem itself as being practical, chiefly owing to lack of equipment and support. However, a small beginning was made. Later, under other auspices, far more was attempted and with much greater success.

#### METHODS AND NEEDS

I have sought to encourage the natives to improve their field work, using less the small inefficient hand hoe and more the larger planter's hoe, and frequently have had the plow in use. We have raised wheat and secured better yields of corn, peas, beans, and crops by better soil prep-

aration. Emphasis upon the planting of legumes is needed to replenish a naturally impoverished soil. Nitrates or humus in some form or other must be supplied. Of course there are restricted areas of bottom land along river beds which yield wonderful returns. They are, however, not well adapted to forms of improved agriculture, where it is desired to use machinery, unless underground irrigation were employed instead of the open ditches. The most and largest areas are on the uplands where much depends upon the natural rainfall which, however, is usually copious enough to meet all requirements. A nitrification plant would be of untold blessing to all that section of the country for hundreds of miles around.

Not only is the problem with the soil. Our aim has been to improve the seed, introducing new varieties and strains of corn, potatoes, squash, etc. This care has extended to the live stock and to improving the breed of chickens, pigs, and cows, giving a practical demonstration of what can be done by selection and the introduction of better breeds.

Because of climatic conditions we have encouraged, also, the raising of

citrus fruits and other tropical and semi-tropical varieties, which do especially well. This has all tended to broaden the output of the farms rather than depending upon one or two crops only. It has given a vista into possibilities not before thought of and therefore has been an education in itself. In 1914, the Currie Institute, at Dondi, came into being, and from the very opening we have sought by lecture and practical demonstration in field to show the real nature and value of the course attempted.

#### THE PROBLEM OF TEACHERS

The department is hardly yet organized, and we hope soon to be better equipped as to a building and laboratory rooms; also that our experimental plots may be of more practical value. We need more assistants properly to superintend the work. In addition to multitudinous duties the responsibility of the whole department has been mine; and this, together with the care of our herd and the draught oxen required for all our transport work. We have been understaffed and the elementary course in agriculture has been but one of many



Photo by W. C. Bell, Dondi

#### WITH PLOW AND OX-TEAM IN WEST AFRICA

Eight or ten oxen are needed as motive power to break new land, and a stalwart man at the plow handles. If land previously worked over, a man with four oxen and a plow can do the work of twenty women with the hoes



Photo by W. C. Bell, Dondi

#### WIELDING THE HEAVY PLANTERS' HOES IN THE FIELD

others. This is stated simply to show that the time given to this important subject was necessarily nipped at the beginning and lopped off at the end!

The plan of the Institute has been that the students work on the construction of buildings, or on farm or transport work about 25 hours per week. This should ordinarily meet the cost of the food supplied them, and makes possible their coming at all. The student labor is divided among the several departments and is similar to the apprenticeship form of learning. It presupposes that some responsible trained man shall act as superintendent of groups of students to insure best methods being followed. Regular classes are held during the school hours in which the theory of the subject is explained and discussed. This "educational" side of the treatment of any subject we consider most important and valuable. The students range in age from fourteen to twenty and even to twenty-five years. They have come to this Institute after completing a satisfactory elementary preparatory course at the usual station schools.

In time we hope to enlarge our preliminary plant and use to a greater extent improved machinery. We do not wish to teach what will be of no practical value to the ordinary native farmer. Hence excepting the use of the plow, harrow, planter, etc., we do not at present emphasize other forms of machinery.

#### DIFFICULTIES BEFORE THE FARMERS

Fundamentally agriculture is a basic occupation of any nation, and this is especially true in Africa. This fact should be honestly faced and met by all missions at work in that vast continent. The problems are many as one seeks to advance over present methods. Let me enumerate a few as examples:—

1. To encourage the grazing industry and breeding of better stock is most difficult, owing to the frequent epidemic of lung plague, which sweeps off cattle by the hundreds. No provision is made by the government for inoculation or regulating the moving of herds—often infected—from one location to another.



2. Our competent natives may be called out at a moment's notice to work on the plantation of some foreigner. This, it is easily seen, is most detrimental to a proper interest in field and to oversight of live stock.

3. Tools are scarce and almost impossible to obtain, except at very high prices. The mission has supplied many.

4. It is most difficult to preserve high grade seed of the crops to be grown. Usually all that has been hoarded is planted; and all may be destroyed through drought or some pest.

5. Transportation being affected almost solely by native carriers, great difficulty is met with in taking goods to markets paying fair prices. To transport the bulky crops of corn and beans, etc., a distance of 50 to 100 miles means a great deal of toil.

#### THE PLACE OF BY-PRODUCTS IN MISSION WORK

As to the place of agricultural and industrial mission activity in its relation to the real heart of the mission work, my opinion is this: Medical work appeals to the heart, giving relief from sickness and trouble and stabilizing the native faith by knowing where to go for help rather than to the witch doctor. It softens and opens the heart to the appeal of the Gospel. Educational work trains the mind, makes reading of the Bible and hymns possible, opens the heart to science and laws of nature, thus weakening prevalent superstitions. It leads almost invariably to conversion, as preaching and teaching go so much hand in hand. It aims at producing trained workers and leaders as well as

opening the truths of the Bible to the multitudes.

Agricultural and industrial work is rather, I think, a by-product of missions and follows rather than precedes an interest in the things of God. Of course there are exceptions, but as a rule I have not found young men drawn from heathen surroundings to come to the mission stations solely that they may learn to plane in the shop or work in the field. Were this only provided the young lads, and no opportunity offered them to learn to read or receive treatment at the dispensary, their interest would soon lag. As an illustration this was evidenced where workers on a whole day shift came begging for a night school, as they felt they were not getting all the mission had to offer. All except the elderly men attended and all made good progress.

That is, I feel we all agree, that in the foreign missionary enterprise evangelism is the main issue. All others which develop and help to sustain Christian character should be encouraged and fostered as auxiliaries. It is unfortunate that so many of these good causes cannot be considered owing to lack of money and equipment. Were a Foundation established from which grants in aid might be given it would be most fruitful of results.

I cannot conceive of an agricultural or industrial missionary getting most out of his wonderful privilege without taking a part in the real evangelistic work of the mission either by personal work or itinerating among the villages or now and then preaching or teaching the great truths of the Bible. Whether ordained or not he must be an aggressive exponent of the faith that is in him and be ready to declare that faith as well as live it.





# "INDIA ON THE MARCH"

*Reviewed by an India Missionary*

AS the title indicates, this is a book of action, a story of adventure and of heroes. Informal and popular in style, hence well suited to the audience of young people from fifteen to eighteen for whom the book is written, it is at the same time marvelously informing, with an abundance of fresh material presented with vigor and directness. The illustrations and hero tales are by no means confined to any one section of the great peninsula, but range all the way from the fascinating Malabar coast across to cosmopolitan Madras, from successful adventures in the beautiful valley of Kashmir to the massive towers of the temple in Tanjore, where Hinduism seems absolutely in control. There are happily no denominational boundaries in the book. Why should there be? The heroes and heroines whose achievements are told are selected regardless of either denominational or racial distinctions. Britons, Americans, Indians, all enter into the record of the march with delightful familiarity.

At the outset there is a skillful chapter on "India the Wonderland," full of vivid elements of the picturesque. The geographical and historical elements of the narrative are given in story form in a delightful fashion. Yet it is "not alone the charm of the country which draws us," as Mr. Clark says, "but the unique interest of some of the people." There follows a keen description of a favorite game among Indian boys; a hint of their passionate love for the motherland; accounts of notable officials; of great Indian leaders, like Ram Mohan Roy; of modern movements; of Mr. Gandhi, the present-day Indian hero; of the National Congress and reformers. These pictures

are all drawn with zest and confidence. Indeed, there is not a slow paragraph anywhere in the book. The march is colorful and vigorous. There is a story of a village wrestler which accurately depicts the new reform movement among the middle classes, who are the substantial farmers. We see how "Hinduism is woven into every fiber" of the Indian family life. Obstacles in the way of the seeker after truth are staggering. Yet on a significant Easter Sunday the wrestler and his boy come out openly as followers of the great Guru, Jesus Christ.

In three live and challenging chapters entitled "Out of the Mire," "Born to be Robbers," "Scouting in India," Mr. Clark gives a record of achievement which is full of compelling interest. The poverty and degradation of India's outcast millions is shown to be appalling. Yet brave is the struggle—and straight the march—which is leading the hopeless outcaste child into the freedom with which Christ makes free. The record of accomplishment among those "born to be robbers" is nothing short of marvelous. When a murderer like Mesoba Londhe and scores of other criminals "put the same zest they formerly found in dacoity and crime into winning their people to a higher life," the reader realizes that the day of miracles is not past. We see "what sort of men and women they can become when Christ has won them to himself."

There is also the challenge to boys and girls to "be His agents in winning these promising people." Then there are tales of those splendid Indian scouts whom their scout master wouldn't trade for any he has ever known anywhere else. "Indian boys

are wonderfully responsive to their big white brothers when they *are* brothers"—so Mr. Clark tells us. He knows, for he has been scouting in India. A better scout you would go far to find. He has been a genuine big brother among them. He loves to play and has taught them to play and play hard. That gives added interest to the story he tells of the adventures of Tyndale Biscoe, whom Mr. Clark calls a Roosevelt type of man—adventures in the "transforming of jelly fish into men." We, too, would like to cheer that group of high-caste boys rescuing a group of low-caste villagers in time of flood—while others looked on and cursed.

Then Mr. Clark gives vivid descriptions of "Those poor missionaries!" who are helping India in her march. You must read it yourself to get the "atmosphere of good will, the sheer friendliness and vital energy" of such as Edward Fairbank at Vadala, Dr. Anna Kugler in her hospital at Guntur, Dr. Pennell among the fierce and bigoted Afghans. It is enough to make red-blooded boys and girls want to go and do likewise. You know all the time that Mr. Clark loves India as he talks about that country. That is another reason why he is so well fitted to tell of India "on the march."

He himself has been "a poor missionary," creating an atmosphere of friendliness and good will in his school, his station, his district. And what is more he is going back there to keep on scouting and to help India still further on her march.

The stories Mr. Clark gives of "Christians who count" are intimate and drawn with real affection. There are stories of Ramabai, the scholarly woman; of Tilak, the ardent patriot; and of Rambhau, the rugged villager, whose quiet Christian heroism kindles one's admiration.

The narrative closes with the story of Sundar Singh, the Sikh boy who became a true disciple of Jesus Christ. "There is a note of victory and joy to his message, a sweetness and love in the way he gives himself to his service which are unique and well-nigh irresistible. In him the spirit of India speaks, the spirit of India transformed by the spirit of Christ."

Once the book is read you want to read it again, for it is written by one peculiarly well qualified to write on India. It makes available in a graphic manner a large fund of information. It does more: it challenges young people to come and help India on her march.

## A MATTER OF INDEMNITIES

BY REV. WILLIAM B. STELLE, TUNGHSIEN, NORTH CHINA

**I**N the summer of 1920, when the present General Chang Tso Lin conquered, in what is known as the little war, the premier and possibly less vicious overlord Tuan Chi Jui, Tunghsien was burned and pillaged for the third time, the damage being \$630,000. Thrice the citizens had striven to arise from their pitiful ruins, only to be demolished again. Not a cent of indemnity had been secured, and they had to choose between wallowing in wreckage, with com-

merce delayed and conditions daily growing worse, or making another heroic effort.

Smiles won out and they worked. It costs money to buy material; and they dared to borrow and begin again. "Business as usual" was the slogan.

Last year somebody peeped indemnity, but it was famine year, and moreover all money was controlled by the brigands who had plundered them, the military. A meeting was held and representatives sent to Peking to

plead. I laughed when I heard it. The President promised, but with an "if," and we laughed again.

Our city church, which had been the headquarters of the Red Cross, providing refuge for women and children and also administering to the wounded both citizens and soldiers, was where the hopeful planned, but the sceptics were many. The most earnest Christians, who aid every social service, were the leaders in this far cry. And the impossible happened! Last October, \$30,000 was secured and wisely applied by the citizens to rebuilding the businesses in proportion to the extent of their destruction. Strangest of all, the money, although derived through government channels, came directly from the less powerful of the two armies which had been quartered at Tungshien and had wrought the havoc.

Our church had suffered damage to the extent of \$150. It stood between two buildings which were wholly burned down. Our mission committee made a grant of \$50 and the church members contributed the balance, and the church was one of the first buildings renovated. It was before there was any thought of indemnity. They wanted to encourage the neighborhood to strive again.

Encouraged by its success, the committee persisted and a second miracle is experienced. The same army has just made a further grant of \$20,000. This it was decided to divide among those who had been pillaged, as well as burned, and even householders were included. The rate of reimbursement would be \$3.20 for \$100 loss. Because the church had not received from the first indemnity, it was generally stated that \$150 must be paid to the church to cover her damage to buildings. But a formal meeting must decide all these points with definiteness.

At that meeting the first citizen of Tungshien, who has the rank of general and is on the President's staff, was the first to speak. He proposed

that 20 per cent, or \$4,000, be first deducted for the repair of city temples. They have been neglected for years, and he thought that proper pride for the city ought to concede that this was a first claim upon any public funds received. We certainly expected the gathering to follow his suggestion, but they simply did not. Not a seconding word was spoken by anybody; only an awkward silence, while some understanding glances were exchanged.

Then the principal of the Government Industrial School rose and said that it was a pity to pay out this \$20,000 in small amounts. Thus scattered it would be spent by the various receivers for things of comparatively small importance. In a few months the transaction would be wholly forgotten and the city as a whole would be little benefited. He proposed that the entire sum be given to establish a work shop where the youth of the city could learn trades.

There was no painful silence now. Several rose to speak. The first asked how much monetary claim he had upon the fund which he proposed to forego. He answered about two dollars.

Another asked if he proposed to make any sacrifice for his scheme by contributing any additional amount. He answered, "No." And the meeting on the part of many individuals speaking at the same time also said "No" to his proposal. Many were most vehement towards him and acted as if they were about to mob him. I do not know why they were so opposed to him unless it was that they considered him a sham and thought he mainly wanted the handling of the funds. Surely his proposition on its face did not warrant his being struck.

Then the proprietor of a money shop stood up and said that \$6,000 had been stolen from him on that night and that the money belonged to Chang Tso Ling's army. He thought that amount ought to be refunded.



"No you don't," "Nothing doing," were the cries which came from all sides, together with the horizontal, pendulous waving of many hands, which corresponds to our negative by turning our heads.

Then the postmaster put in a claim for \$1,000 which had been purloined that night; "that was government money and ought to be made good." "No, no," was the common reply which he received.

Thereupon a man stood up and proposed that a free will offering of five or six coppers on a dollar (one dollar equals 160 coppers) be contributed to the church by all who had a claim upon the fund. If you or I had had a string on him, we would have pulled him down. But the marvel is that the

whole company seemed to sanction it. One man shouted out, "Make it ten!"

The proposer said, "We want to be orderly; let us decide whether it is to be five or six." It was at once moved and carried unanimously that it be six. None of the men speaking in behalf of the church were Christians.

Including the \$150 which had not been granted in the first award, the church has actually received \$880.60, and has it in hand. It proposes to use this amount to establish a dispensary at the city church, where Dr. Love is to aid the sick without the least discrimination because of church affiliations.

At any rate, a breeze of good will is blowing out the flag of Christianity at Tungsien.

## LETTERS FROM THE FIELD

### From Tientsin

"Chang Tso Lin has been defeated and the retreat began last night. There was wild excitement in the city, and since everybody feared what

would happen at Central Station when the troops began to come in, we went down to look around a bit. . . . We spent an hour wandering around among the trains that congested the



Photo by E. H. Ballou, Tientsin

### CHANG TSO-LIN'S RETREAT

It's warm, riding beside the boiler!





Photo by E. H. Ballou

**CENTRAL STATION, TIENTSIN—DURING CHANG TSO-LIN'S RETREAT**  
Horses in the cars with the horsemen. The bags contain copper cents

station, talking with the men, etc. The troops were tired and hungry and all they wanted was food—there was no effort on their part to leave the trains. . . .

"In the streets there is a stream of carts in both directions. Those going toward the Concessions bear refugees with boxes and baggage; those going toward the station are loaded with

bundles of copper coins. We found that each bundle contained about \$30 in coppers. They are a part of the supply which Chang brought down from Mukden in 13 coal cars. He deposited them in a bank down in the Chinese City. Now that he is on the run he is taking them back with him.

"The fighting yesterday was real fighting, and there were plenty of



Photo by E. H. Ballou

**AN IMPROVISED HOSPITAL**

In the Public Gardens, Tientsin, within a quarter of a mile of Mr. Ballou's house

wounded coming here last night. It is so useless and fruitless when looked at seriously. There is no ideal, no purpose, no motive in the minds of any of the fighters. They are not dying for anything, or suffering for anything.

"Don't get excited about the things you read in the papers. Most of the news out here is gathered by people who don't talk Chinese and who think a friendly argument is a fight to the death. For instance, when we went to the station this morning to see what was going on we met an American, who said there was a riot and fight going on in the station, and he was leaving in haste. We went on in and found that there was a little jostling because the hungry soldiers wanted to get off the cars and attack the piles of bread waiting for them on the platform. Their officers had fired into the air to attract attention and to enforce their commands. That was all."

*Brief paragraphs from general letters from Rev. Henry S. Leiper.*

### From a New Worker in Japan

"The Bible class is doing some outside reading and translation, just now. It includes what we can find on the leper situation in Japan and other social work in the country; and in either Japanese or English, to be translated either way. For the social service part we used quite largely the *Japan Mission News*. My language lesson exams. are to be held in Karuizawa. Here's hoping!"

*Sarah M. Field.*

### From Kobe, Japan

"Picture yourself on a rainy day on a big dock, then spattering up through the muddy streets of a Japanese port city, and then in the loveliest of formal gardens; and you will know how good Kobe College looked to my homesick eyes. But only those who know the K. C. Family can know

what a welcome 'the new music teacher' had from the foreign faculty. Dr. DeForest took time from her busy afternoon to show me some of the school. Each building had some special interest, but oh, the Music Building! What sounds poured forth from its many windows! Did every one at Kobe College take music, and all practice at once? Pianos almost drowned out the scraping of a violin, a soprano doing her best, and a wheezy cabinet organ. Surely young Japan is devouring Western music at a great rate of speed. I am here to try to teach these girls the real beauty of expressing their own personalities in music. Of course this will take years of work for several people. If I can just get it started I will not have come to Japan in vain. When you realize that Western music is the product of the lives of hundreds of our ancestors, and how little we understand of its real intellectual beauty, then you can see how far a people with no musical background will have to travel to become a musically important nation.

"The fact that Kobe College can keep eight teachers busy teaching music all the time, and six others part of the time, shows the popularity of the music department.

"Many of the students play reed organs or pianos in the churches all over the city, thus using their music as a practical help in their own religious lives and in that of others.

"The department needs a dean, new foreign pianos, and other modern equipment. Friends, plan on a personal campaign by me, three years hence, for funds for a modern music building, with a recital hall, a pipe organ, and American pianos, for the college department when it moves to Akashi!"

*Louise Wrockloff.*

### From The American School, Monastir, Serbia

"You will perhaps remember that on a large vacant lot not far from the

Salonica station, a great deal of ammunition and munitions were piled, awaiting the necessary orders and money for their removal. Tuesday morning, without warning, a shell exploded, others followed, and in a very few minutes it looked as if the whole supply were going to explode, which would mean the death of Monastir. Miss Cameron and I were away for a few days' Easter vacation at Constantinople, the first vacation I have had for two years. Our matron, Mrs. Tubb, and General and Mrs. Gallenback, whom I had left in the school, proved splendidly heroic and loyal. The whole town was evacuated, everybody fled to the hills. Shrapnel and shells rained upon the city. Everybody says it was worse than any war experience.

"Our twenty-five girls became separated and lost their teachers and each other. For two days they could not be found. The French school also was lost and some of those poor children were alone on the hills for two nights. Ours fared better. Five were found the next day, after spending the night with a kind Turkish woman. They had money and bought food. All our girls were started warmly dressed and with their coats and hats. The other seventeen fled to Prelep and were taken care of in the Serbian orphanage there. The Serbian orphanage children from Monastir were also scattered, and were not found for two days. They had scattered to various villages. Families were separated, mothers lost their children, and everywhere was terrible panic.

"While some Serbian officers and soldiers were heroically risking their lives to put out the fires and engineers tried to turn the course of the river so it would overflow the munitions, other officers and soldiers lost all sense of bravery and raced from the town pushing past women and children, shrieking: 'The poison gas! Run! Run!' Five terrific explosions shook the town. For ten hours explosions

occurred. I can't go into all the details now, for we are overwhelmed with work.

"The girls, thank God, are safe and unharmed. But our houses are in terrible condition. Not a room in this house or the Annex but has lost plaster. We have in all our houses just two panes of glass left. Doors, framework and all, are blown out, ceilings are hanging, walls are sagging.

"We began school Monday, although the town schools will not open for some time. We think it best for the girls to get their minds off their hard experiences and calm them by making them do their regular work. And they are showing a splendid spirit of coöperation and love for the school."

*Beatrice C. Mann.*

### From Scutari, Turkey

"Mr. Fred B. Smith, on his 'round-the-world tour in the interests of peace and international friendship, was here for two days. . . . This visit has confirmed the precedent that the Greek and Armenian Churches should participate in such united Christian efforts. And one of the decisions taken at the meeting on Friday, with the full approval of the representatives of the two Patriarchates, was to ask the Executive Committee of the Christian Workers' Union to send to the two Patriarchates invitations to enter into the activities of that Union, both informally and officially.

"I think that the invitation will be accepted, as also I believe that we shall have representatives of those two churches appointed to serve on the permanent Sunday School Committee for the city, coöperating with the World's Sunday School Union.

"These things seem to me to mark very real progress in the direction pointed out at our Mission Meeting last year."

*Rev. Henry H. Riggs.*



## THE BOOKSHELF

*Christian Work as a Vocation: The Ministry*, by Rev. Henry H. Tweedy; *The Foreign Missionary's Calling*, by Rev. Harlan P. Beach; *The Y. M. C. A.*, by Judson J. McKim. New York: Macmillan Company. Pp. 41. Price, \$1.00.

Professor Sneath, of Yale University, introduces this book as one more important contribution to his *Christian Service Series*. No better men could have been chosen for the parts assigned them than Beach, Tweedy, and McKim, of Yale. Books of this nature should prove helpful to young men open to the Call to Service.

Naturally we are especially interested in Professor Beach's treatment of the foreign missionary's calling. He shows how those who consider this apostolic form of service are "ushered into the presence of some of the greatest characters in Christian history, beginning with the Son of Man himself." After referring to this "Goody Fellowship," the author touches upon the varied environment of the missionary; the differing constituencies served—different races, languages, and cultures; the nature of the missionary enterprise—creative and evolutionary, human in that it affects the entire man, divine in that it is God working through man. Dr. Beach then dwells upon certain phases of the missionary program, upon the fundamental qualifications for missionary service, the proper

preparation for missionary work, and upon the imperative urgency of the Calling.

E. F. B.

*Missionary Messages*. By Sec. James F. Love, D.D., of the Southern Baptist Foreign Mission Board. New York: George H. Doran Company. Pp. 147. Price, \$1.25 net.

These addresses, delivered at different times by Dr. Love, have to do with foreign missions as a common Christian enterprise, though emphasizing specifically the Baptist missionary program. The denominational viewpoint is used in strengthening the missionary motive, Dr. Love believing that "respect of one Christian denomination for another will be promoted and that Christian unity, about which so much is said in foreign mission circles, will be more certainly realized by clear and frank confession than by sentimental slurring of the comparatively few points of difference between the evangelical forces of Christendom."

According to Dr. Love, there is today no peril to the missionary enterprise like the peril of the emasculated Gospel. Doctrinal unsoundness is already affecting the missionary enterprise. "This," he says, "is a question for us all to face quickly, frankly, and in the fear of God."

E. F. B.

## THE PORTFOLIO

### A Student Conference in the Philippines

It has been my privilege to preside over the deliberations of various annual student conferences in the Philippine Islands. The latest one held in Bagnio, the beautiful mountain city of the Philippines, was attended by about two hundred leaders and delegates representing five nationalities: Filipino, American, Australian, Japanese, Chinese. The Filipino delegates were truly representative of the various parts of the archipelago. They

represented forty-nine different institutions and thirty-one different provinces. The Sixth Annual Student Conference, therefore, held during the latter part of 1921 and the first part of 1922, was truly national and international in its nature. Among the leaders were men prominent in the political, social, educational, and religious life of the country. Mr. José G. Sanvictores, Director of the Bureau of Non-Christian Tribes; Dr. D. S. Hibbard, President of Silliman Insti-



tute; Dr. Guy Potter Benton, President of the University of the Philippines; Governor-General Leonard Wood; and the President of the National University, were among those who took part in the program. The central theme of the conference was "Jesus and Life Objectives." It was truly inspiring to see men of various sections or nationalities get together for serious meditation in an effort to crystallize those ideas and ideals which assist moral and patriotic citizens to catch a vision of a better life and a better order of things.

*Camillo Osias in "The Chinese Recorder."*

### Assyrian Refugees

From Bagdad Dr. Robert E. Speer wrote with great feeling concerning the plight of the Assyrian refugees from Urumia. Commenting on a service of worship of this refugee colony in Bagdad, he says:—

"Never have I been in a gathering where it was more difficult to control one's emotions. These were modern exiles by the waters of Babylon, singing the Lord's song in a strange land. As Dr. Packard, to whom many of them owed their lives, and I spoke to them of the old Urumia home and of the meaning of the unequalled discipline and suffering through which they and their nation had passed, it was both hard for us and for them. It is one thing to think at home in America of the sufferings of these people. It is another to stand in the midst of it and to see the women who saw their men killed before their eyes and to hear the little children who were carried as babies or who trudged along, tiny ones though they were, in the great flight from Urumia in August, 1918, as they sang while the crowded congregation was making its way out.

"We shall be studying of course in Persia this perplexing problem of the future of the Assyrian Christians, but here we meet it before ever reaching Persia in the case of this appealing

colony in Bagdad. In justice and in truth these people ought to be allowed and enabled to return to the homes which they and their fathers have occupied for more than a thousand years."

*From "Federal Council Bulletin."*

### The Race Problem in South Africa

... The root of practically all the natives' grievances is to be found in the race problem. Readers of Mr. Lothrop Stoddard's "Rising Tide of Colour," though they may agree neither with his statement of the case nor with his conclusions, cannot but be set thinking of the possibilities which are there set forth. In the United States, where Americans have confronting them a big color question, this problem is receiving attention. Ours within the British Commonwealth is greater, for the ratio is reversed, since only every seventh man in the Empire is white; the other six are colored. . . . If the tremendous importance of winning and retaining the confidence, loyalty, and good will of our colored fellow-subjects could be brought home to us, some practical steps would be taken to see that in all our schools and colleges definite instruction should be given regarding our duty towards the "other six" under the same flag, but who are not of the same color. It should be recognized as an axiom that no loyal Briton can afford to treat discourteously any fellow-citizen because of race or color.

... It is unthinkable that an educated native, who, during his years of study in Britain, has been treated as a white man, and who has proved his ability by graduating in medicine, in law, or in arts, with a good record to his credit, should be forbidden to walk on the pavement of a town in his native land, and be compelled at railway stations and post offices to herd with "red" Kaffirs, because of the color of his skin.

*D. A. Hunter, editor "South African Outlook," in "East and West."*

## WORLD BRIEFS

The U. S. Bureau of Education reports that in 1920-21 China had 1,443 students in the United States; Japan, 525; and India, 235.

Speaking of the "Anti-Religious" Campaign, which has been prominent in China this spring, one of our correspondents tells of having seen "an innocent looking copy of the New Testament, the binding of which had been loosened carefully and replaced after an apocryphal book had been added. The book in question was a typical Russian Bolshevik publication, condemning all existing social systems, and calling upon the workers of the world to unite and rise to battle for the proletariat." There is no way of telling where the additions to Scripture were made or how many of them have unwittingly been given out by the Bible Society, in whose stock the copy was discovered.

Announcement was made at World's Sunday School Night, during the International Sunday School Convention in Kansas City, by James W. Kinneare, Chairman of the

World's Executive Committee, who was presiding, that W. G. Landes, D.C.E., of Philadelphia, had just accepted the office of General Secretary of the World's Sunday School Association, to which he was elected on April 27 by the Executive Committee of that Association. For eighteen years Dr. Landes has been General Secretary of the Pennsylvania Sabbath School Association, and much pressure was used to persuade him to retain the office. On the other hand, messages came to him from Sunday school leaders in all parts of the world, urging that he accept the office made vacant by the death of Frank L. Brown, LL.D., on March 23. The new General Secretary has just received his doctor's degree from Susquehanna University, in Pennsylvania. He will begin at once to direct the work of the World's Association, but will not assume all the duties of the office until after the Annual Pennsylvania State Convention, in October. Samuel D. Price, D.D., who has been Assistant to the Secretary for five years, has recently been made Assistant Secretary of the World's Association.

## THE CHRONICLE

### ARRIVALS IN THIS COUNTRY

May 23. In Seattle, Mr. and Mrs. Paul N. MacEachron, of Tehsien, China.

June 4. In San Francisco, Miss Alice C. Reed, of Tehsien, China.

June 9. In New York, Rev. and Mrs. Ralph L. Abraham, of Durban, and Mr. and Mrs. K. Robert Brueckner, of Adams, South Africa.

June 16. In New York, Dr. Ruth A. Parmelee, of Harpoot, and Miss Sophie S. Holt, of Ismidt, Turkey.

June 17. In New York, Dr. Mark H. Ward, of Harpoot, Turkey.

June 26. In San Francisco, Miss Eva M. Earle, of Matsuyama, Japan

### DEATHS

May 22. In Washington, D. C., Mrs. George E. Post, aged 82 years.

. . .

Hon. William W. Masterson, American consul at Plymouth, England, died at his post of duty May 11. As American consul in Harpoot during the first year of the Great War, and the year previous to that,

he endeared himself to the missionary circle by his genial good fellowship and his hearty sympathy with the work. He is survived by his wife and little daughter Mary, who was born in Harpoot.

### Who's Who on the Mission Field

BELL, REV. WILLIAM C., West Africa, 1907, is the man to whom we are indebted for the African photographs which appeared on the cover and as frontispiece of the June number of the *Missionary Herald*. He also took the picture of the Galangue "king" and his people which appeared in the same issue. Mr. Bell is as painstaking in his industrial and agricultural work at Dondi as he is in his photography. Educated at Cornell, he is a trained observer. It will pay the reader to go carefully over his article on agriculture which we publish in this number. In answer to inquiries regarding his experiences in Africa, Mr. Bell says: "I have found the Africans a most interesting people. The lure of Africa is insistent and heartening. All who are drawn to share in the uplift of that land will not desert their task till life itself fails."

CLARK, REV. CYRUS A., Japan, 1887, was one of the first Student Volunteers for Foreign Missions. It was in 1887 that he "purposed if God permit to become a missionary." He then married a Gulick and started in. Those who know him best and his hold upon all classes in Hyuga, a province of the Island of Kyushu, pronounce him a worthy son of Oberlin. His colleague, Rev. Charles M. Warren, writes of him: "Of course the man of Miyazaki Station is Mr. Clark. In season and out he has toiled up and down the province; bicycle, jinriksha, bus, auto, railway—each has claimed him as devotee in the method of his touring. The people expect of us because we are with "Clark San" his unselfish devotion to the cause of Christ and that friendly helpfulness along all lines which they have seen Mr. Clark give for these thirty years or more." In characteristic optimism Mr. Clark himself writes: "The work in the Miyazaki field starts off most hopefully in this year of the changed relationships of the missionaries and the evangelistic work. The cooperation of the missionary and the Japanese pastor is even closer than heretofore, could such thing be possible. We expect great things from God."

ENNIS, MERLIN W., Sachikela, West Africa, 1903, who has just returned to his station after a furlough in America, has been honored with a Doctorate of Divinity by Beloit College, Wisconsin, at its recent Commencement. In commenting upon the degree and its recipient a professor of the college says: "The degree is well deserved. I seldom talk with a man who gives me such a sense of personal grasp of varied situations, and the original power of a pioneer."

HARTWELL, EMILY S., Foochow, since 1896. Miss Hartwell is a graduate of Mt. Holyoke. She has been given the degree of Master of Arts from Wheaton College this year. She has been a valued member of the staff of Foochow College during her service in China.

HOPPIN, JESSIE R., Jaluit, Marshall Isd., Micronesia, since 1890. She arrived in Yokohama, Japan, this spring, accompanied by four young people from the South Seas. This is the first vacation she has had in thirteen years, and the brief trip is tendered her by the Japanese Government in recognition of the work she is doing for the young people of the Islands. She does not feel able to come to America, as she leaves no one in charge of her work at Jaluit.

When she reached Yokohama the passport official demanded her passport. She produced several papers, but no passport.

A steamer official came to the government officer, told him of Miss Hoppin's 32 years' service, of her invitation to Japan by the authorities, and offered personally to vouch for her. The customs man bowed low and withdrew. On the same boat arrived the son of an island chief and his wife, who turned to Miss Hoppin for all sorts of advice. She had been adopted into the chief's family and the young man regarded her as his foster grandmother.

PORTER, LUCIUS C., Peking, 1908. At present Dean of the College of Arts and Sciences for Men and head of the Department of Philosophy and Psychology at Peking University. Mr. Porter has just been granted leave of absence for two years in order that he may reorganize for Columbia University its Department of Chinese Language and Literature, as full professor of that department. That Columbia asks this service from a man from a missionary university not only gives cordial recognition of his place as a scholar, but also of the interchange of thought and influence between East and West. Dean Porter is a graduate of Beloit College, studied at Yale Divinity and Union Seminary, and also at Marburg and Berlin Universities on the Dwight Fellowship from Yale Divinity School. He will continue as Dean of the Men's College in Peking, an acting dean being appointed during his absence.

Another evidence of the esteem in which Mr. Porter's knowledge of Chinese is held is seen in the fact that he was one of the official interpreters at the National Christian Conference, in Shanghai, in May.

SEARLE, SUSAN A., Kobe, Japan, 1883. For twenty-three years at the head of Kobe College, and since 1915 its President Emeritus, Miss Searle has just been given an L.H.D. degree by Carleton College, in Minnesota. Miss Searle has greatly enjoyed her furlough year, and has met many Kobe College alumnæ, both in California and in New York. She returns to work in Kobe College this fall.

WILLARD, CHARLOTTE R., Turkey, 1897. The romance and heroism of Miss Willard's service in Turkey has been widely recognized and often recounted. She was, at the time of the exclusion of our missionaries from Marsovan, at the head of the Girls' Boarding School at that station. She has recently received permission from the Kemalist authorities to go back into Central Turkey, though we are not sure that the date of her starting has been settled. Smith College has honored her this year with the degree of L.H.D.—Doctor of Humanities. It is the first time Smith has bestowed this honor on a person "in absentia."



## TO THE MISSIONARIES

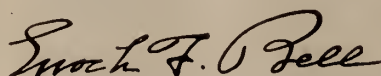
DEAR COLLEAGUES:

Be prepared for a significant announcement in our September number. Perhaps you are so already. I question if the news will come as a surprise. We have been talking "closer coöperation" for some time past. Praying for it, too. Nevertheless, I'm moved to say, "Be prepared." The plan we are to put into operation, if all goes well, may lay an added burden upon you as well as upon ourselves. Yet it will be so promising and so stimulating, that we shall little heed the extra cost it will mean in time, thought, and energy. I for one expect that along a certain line it will give many of you a new lease of life. So, be on the *qui vive*!

While writing let me say that as you are "written up" in our Who's Who column, I hope that you will have nothing but kindly words for the editors. We know that you don't like publicity. But what can we do when the "people" speak? They like it. I believe, too, that they are moved to pray more earnestly for you and for your work. We will, of course, try to strike the golden mean, trusting that if we transgress, you will suggest a good stopping place.

We are still starving for pictures and news items. The former can be word paintings or illustrative photographs. The latter should throw light on all subjects which you have learned are of special interest to the American public. Please remember that now as never before there are three main viewpoints that must be taken on every world question before America can feel sure of her ground: the military, the mercenary, and the missionary. We stand for the last. Without pretending that it should supplant entirely the point of view that the army and navy man reflect, or the assurance of the commercial authorities, we firmly believe that the Christian missionary's story should act upon public opinion like the summing up of a case by the court. No one goes deeper into the mind of a foreign people, or gets closer to the heart of a national or international problem abroad, than does the man who makes it his business to know and to serve that people. His word should be that of a judge of good character, of a broad spirit of justice and love, of an earnest devotion to brotherhood and peace. Humbly yet confidently, therefore, let us continue to contribute our mite, believing that the American public needs the facts as we see them.

Sincerely,





# A Vitally Important Message

## This is an Appeal

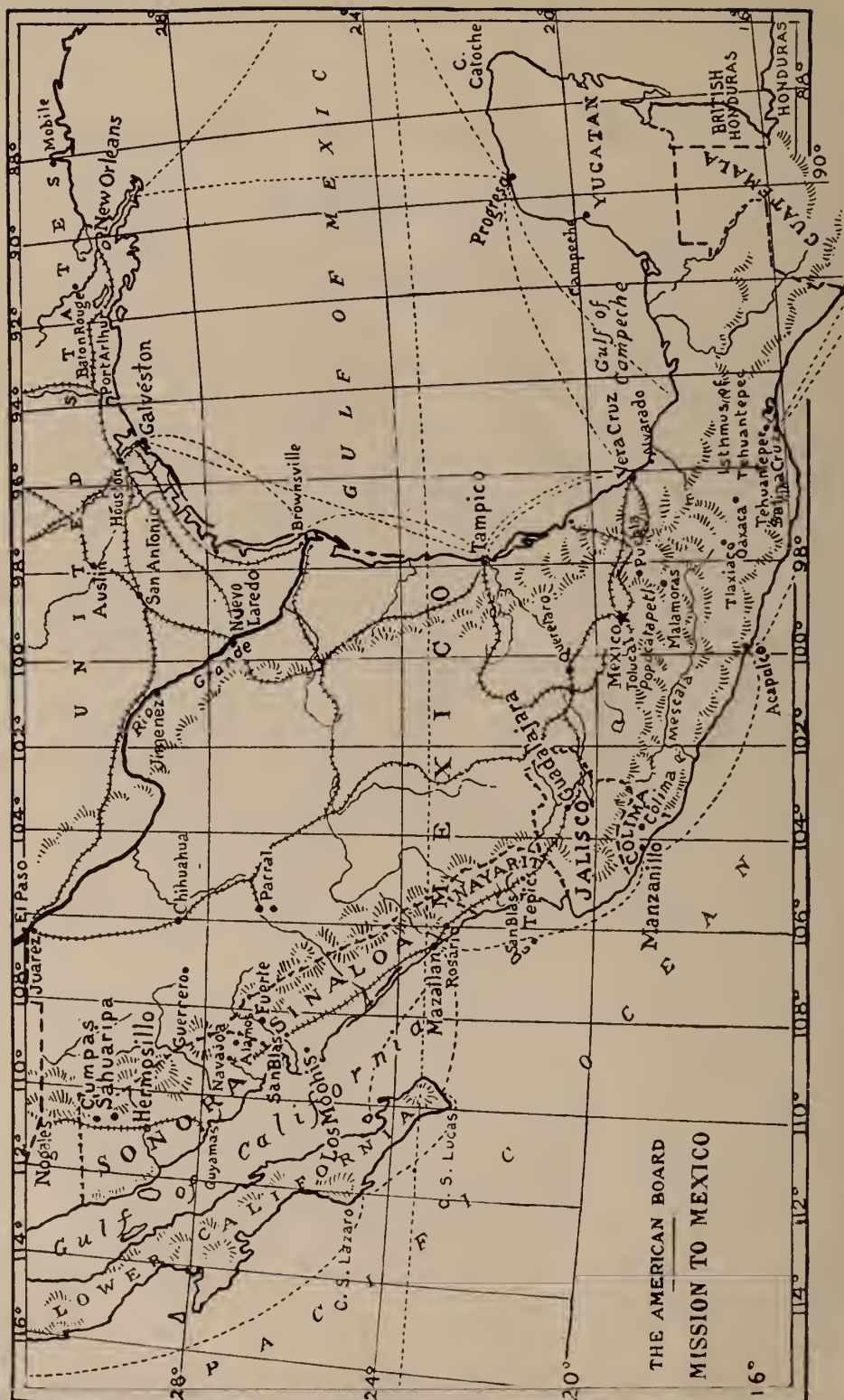
## This is an Appeal to YOU!

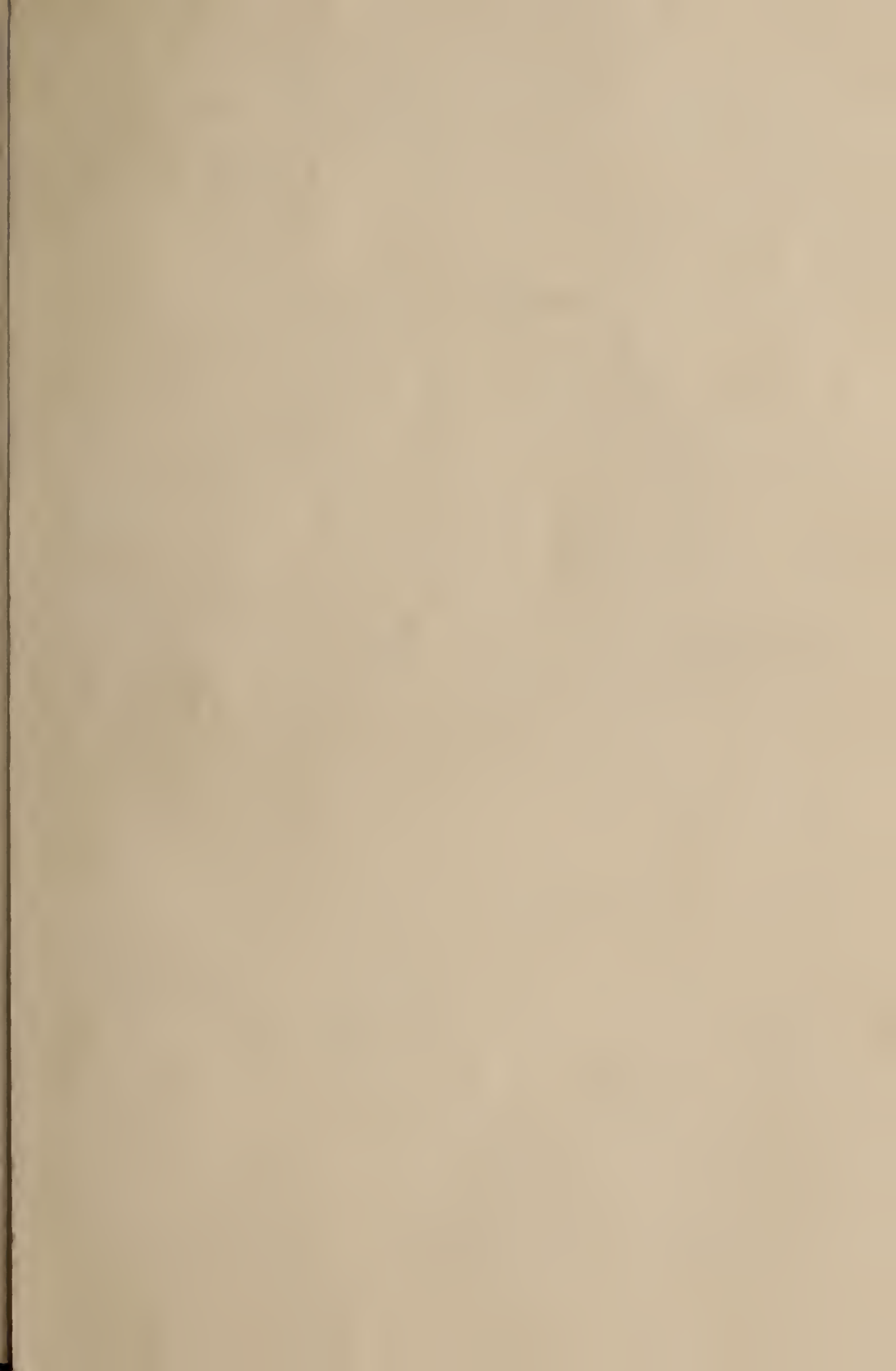
We make no effort to disguise the fact, and the readers of the *Missionary Herald* would not have us do so. They know that we are appealing all the time, that the American Board exists for that very purpose. They know that there are times when we have to appeal in stentorian tones. We are in such a time right now, since August is the last month of our year. The books of the Treasurer close September 6.

It is a great and solemn thing to close a year for an organization like the American Board. The outcome characterizes the year that is passing as successful or unsuccessful; it determines the year to come, whether the policy is to be a forward or a backward one. We are facing one of the largest, if not the largest deficit in our history. We began the year with a deficit of \$160,000, and if to this we add another \$100,000, it means **DISASTER**. Such an outcome would mortgage the future indefinitely, as our best energies would be absorbed in working out of debt. It will almost certainly reduce appropriations and that means retrenchment, loss, and sorrow in every mission station of the Board.

This is what we are facing, and the next few days will determine the outcome. They are critical days indeed.

Will you help by an extra personal gift? On top of what you have already done through your church will you join the army of "Second-mile Pilgrims" and make a genuine sacrificial gift? Will you, Mr. Pastor, Mr. Church Treasurer, Mr. Sunday-school Superintendent, Mr. Man-in-the-pew, see to it that all the money in your treasury intended for the American Board is forwarded by **September 6**? No general or public appeal is possible this year on account of our arrangements with the other Congregational societies through the Commission on Missions. We have only our loyal friends to turn to. **Are you one of these?** Remittances should be sent to Frederick A. Gaskins, Treasurer, 14 Beacon Street, Boston, Mass.





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